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Christ, the Teacher

By
REV. GEO. P. HOTT, A.M.

R. R. BOWKER

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CHRIST THE TEACHER

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REV. GEO. P. HOTT, A.M.

With Introduction by

REV. G. M. MATHEWS, D.D.

"God never gave man a thing to do
concerning which it were irreverent to ponder how
the Son of God would have done it."

—*George Macdonald, in "The Marquis of Lossie." Ch. LIX.*

"Our wishes are the style of time; Christ's
manner, the style of eternity."

—*Swing*

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PREFACE.

THE following pages were written during the work of a busy itinerant life. During years of preparation for the ministry, and many years teaching in a Christian school, more and more the thought impressed itself that the true ideal was in the great Teacher. This thought is presented in the hope that many may be stimulated to learn of him.

The Authorized Version of the Scriptures has been followed, mainly. Conscious of the fact that in relying thereon, many times we may be led into slight inaccuracies, owing to the fact that sometimes the translation introduces figures of speech not in the original, and at other times omits figures found in the original, yet it seemed best for the purpose, in the main, at least, to so do. Besides, to depend upon the Greek text, entirely, would require a textual criticism far beyond the scope and pretense of this volume.

The work is intentionally primary, and is designed to lead to a more exhaustive study of the ideal Teacher as a model.

It is sincerely hoped that the mingling of the didactic and hortatory styles may not prove objectionable, but, rather, instructive and inspiring.

With a desire to enhance the interest of Christ's kingdom among men, and with a feeling akin to that of Justin Martyr, expressed in the saying, "Fain would I, O Son of Mary, have said something great of thee," this work is submitted to the public.

THE AUTHOR.

INTRODUCTION.

SINCE, in this age, the systematic study of the Bible is especially emphasized, a careful, thorough, and unprejudiced investigation of the character and teachings of Christ is essential to an accurate and correct interpretation of its contents. As a teacher, Christ stands pre-eminent and unapproached in the world. He is the perfect embodiment and revealer of divine truth. In him are hid all the treasures of wisdom and knowledge. He is the great prophet of the Scriptures. He is described by Paul as being "made unto us wisdom," by John, as the eternal Word, in the Hebrews, as the Apostle of God. He is even described as the Son of God, proclaiming to men the messages of the Father.

Christ is prophet, both by nature and appointment. He is inherently the revealer of God to man. He stands, therefore, at the head of the entire series of inspired men mentioned in Scriptures. Christ surpasses all other prophets, or teachers, in respect to his authority, the extent and brilliancy of his predictions, and the originality and charm of his statements.

He is the acknowledged source of all the wisdom possessed by all the religious teachers. His superiority over all others is revealed in the quality of his teachings, and in the searching, spiritual penetration of his declarations. His style and method are beautifully adapted to the needs of those addressed, and possess the merit of universal appropriateness, as well as reveal the supernaturalness of the truth he sets forth.

Hence, if we would properly interpret the Bible and Christianity, we must learn to know more of Christ, in all the length, breadth, and depth of his character and temper; for Christianity rests ultimately upon what Christ, its founder, has uttered.

The apostles did not originate truth. They simply interpreted and explained it under the inspiration of Christ's teachings. It is Christ himself that gives coherence and stability to the Christian system. All other writers of the Bible are to be interpreted by Christ, rather than Christ to be interpreted by them.

With Dr. George Matheson, in his "Studies of the Portrait of Christ," we exclaim, "Son of man, before whose portrait I stand to-day, thou art still unique, alone, thou art never so unique, thou art never so alone, as where others *touch* thee. Thou hast in thy possession treasures that once belonged to wise men of the East and wise men of the West; but in the sunlight, where thou standest, they have become new. Others have stood on the same mount with thee; but thou alone hast caught the glory. To me, thou speakest-ever, not *on* the mount, but from the mount." Hence, the pertinency of this volume, entitled, "Christ, the Teacher."

The author properly presents Christ as the perfect model for the teacher and the minister. He presents in a clear and succinct form the varied methods of his teaching, the sublimity and variety of his themes, and the marvelous use of figures of speech, such as the simile, metaphor, parable, metonymy, and personification. Christ, in his example and dealings with men, is set forth as the model in Christian service and activity.

The special merit of this book is the system of Christian pedagogy which the author has constructed from Christ's methods of teaching. This is altogether a new

and valuable feature, especially at the present stage of Bible study and instruction. Surely it is just as important to construct such a system of teaching as it is to formulate a statement of doctrines from the truths which Christ taught and revealed.

Christ is, therefore, the illustrious personage toward whom all eyes should be turned. He has come down through the ages, the authoritative source, substance, and revealer of all divine truth.

If we would accurately interpret, correctly apprehend, and clearly communicate the truths of the Bible to others, we must stand before the portrait of Christ as it is painted in the Scriptures, especially in the New Testament, and study the sublime elements of his character and the all-inclusive significance of the words which fell from his lips.

The author, in this modest volume, has succeeded so admirably in presenting such a view of Christ's unique personality, his matchless teachings, his beneficent mission, his heroic loyalty to the truth, and his versatile methods of instruction and service, that all who shall read it will not fail to be inspired with the desire to know more of Christ, the divine teacher, that they may more effectively communicate to others the precious truths of the Word.

G. M. Mathews.

Dayton, Ohio, August 22, 1900.

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CHRIST THE TEACHER.

CHAPTER I.

Christ a Teacher.

In entering upon the study of Christ as a teacher, the writer sincerely invokes the guidance of the Holy Spirit; remembering the words of our Lord, who said, "He shall take of mine and shew it unto you" (John 16:15).

Christ a Teacher. Whatever else Christ was to the world, he was, in the supreme sense, *a teacher.* This is abundantly manifest from his influence upon the minds of men. More and more as the centuries go by are the eyes of the world fixed upon him. The truths that he announced have become the subjects of learned discussion, of numerous volumes, insomuch that the name of Christ, the author and teacher, is daily on the lips of every individual wherever his word has been heard throughout the world.

I. This office was applied to him:

1. *By the Prophets.* The prophet Isaiah, (ch. 2:3,) referring to the coming of Christ's kingdom, says, "He will teach us of his ways, and we will walk in his paths." Micah (ch. 4:2) uses the same language, speaking of the glory of Christ's kingdom.

2. *By inspiration.* At the close of the Sermon on the Mount, Matthew records the astonishment of Christ's hearers, giving as a reason, "For he taught as one having authority." He also says (ch. 9:35) that

Jesus went about all the cities and villages, teaching in their synagogues. Also in the twenty-first chapter and twenty-third verse he writes, "And when he [Christ] was come into the temple, the chief priests and elders of the people came unto him as he was teaching." The purpose of their coming was to demand of him his authority. They had recognized authority to teach, but whence his? Many other quotations from all the Gospels might be made, in all of which the specific term, διδάσκω, (didasko), to teach, to instruct, is used and applied to this office of Christ.

3. *By his enemies.* The Pharisees and Herodians coming to entrap him said, "We know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth." And again, the multitude appealing from Pilate's decree of innocency, "were the more fierce, saying, He stirreth up the people, *teaching* throughout all Jewry, beginning with Galilee to this place."

4. *By Nicodemus.* This ruler of the Jews came to Jesus inquiringly and sincerely, and addressed him, "Rabbi." He came as a learner and used the name, or title, commonly applied to the teacher, or head-master, in the Jewish schools. But not only did he call him rabbi, but he stated distinctly his idea of the character of Christ, saying, "We know that thou art a *teacher* come from God" (John 3:2). Thus one of the highest teachers of the Jewish church accords to Christ the title and character of the chief teacher.

5. *By the disciples.* What is known as the Lord's Prayer was given by Christ at the request of one of his disciples, who came to him asking, "Lord, teach us to pray." It is evident that Christ was, in the minds of the Twelve, as in the minds of the people generally, essentially a teacher. When on the mountain, they

gathered about him to be taught of him. Imperfectly understanding his divine commission, they regarded him as a teacher of superior wisdom, even greater than Plato, Socrates, or Cicero, and others of their day.

Moreover, the disciples most frequently addressed Christ as "Master." This word, "Master," used forty-five times in the Gospels referring to Christ, is the Greek διδάσκαλος (didaskalos), the noun form, from διδάσκω (didasko), to teach, to instruct, to direct, to admonish, to advise.

Nothing can be clearer than that the disciples regarded Christ in this light, and followed him to learn of him. Not only did they learn from the utterances of Christ in public, but often in groups, or singly, they sought interviews with him, that they might better acquaint themselves with his doctrines, or have fuller knowledge of some, to them, mysterious utterances.

II. Christ recognizes this as his work. The Scriptures note the custom of Christ to attend the synagogue services. On the occasion of his first visit to Nazareth after entering upon the ministry he assumed the role of a teacher, and, when the book was handed to him, he read an appropriate lesson and then began the teaching so marvelous in their ears. More than once "by the sea shore" he taught the multitudes who thronged to him. We are told that in Judea and "by the farther side of Jordan," "as was his wont," he taught them again. At Jerusalem, by the well-side, at Peter's house, in the "regions round about," by day, and by night, the Scriptures represent him as teaching.

When the mob followed Christ to Gethsemane, he expostulated with them, saying: "Are ye come out as against a thief with sword and staves for to take me? I sat daily with you *teaching* in the temple, and ye

laid no hold on me" (Matt. 26:55). Again, Christ's answer to the questions of the high priest concerning his disciples recognizes this as his holy office. "Jesus answered him, I spake openly to the world; I ever *taught* in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing" (John 18:20). To these references many might be added which thoughtful Bible students will recall.

III. The evangelists use freely this most emphatic term διδάσκω (didasko), to teach, in their references to Christ. Matthew uses it ten times, Mark sixteen, Luke fourteen, and John ten. To these the use of other terms translated *to teach* bears small proportions.

The term ῥαββί (rabbi), teacher, is given Christ by the two disciples who heard John speak (John 1:38), and by Nathanael (John 1:49), also by Nicodemus, before mentioned, and by some of John the Baptist's disciples (John 3:26), and by the multitude who sought him (John 6:25). Mary Magdalene used it in its stronger form, saying, "Rabboni," my great teacher (John 20:16). The terms used representative of the character of his work indicate that in the eyes of the people he was regarded as a teacher. In this they were not mistaken. This was his mission in the highest sense of the term.

It only remains to close this chapter with the divine Father's recognition on the mount of transfiguration, "This is my beloved Son, in whom I am well pleased; *hear ye him*" (Matt. 17:5).

CHAPTER II.

Christ a Model Teacher.

We have seen that Christ was recognized as a teacher by all classes of men with whom he came in contact, and that he recognized this himself as his proper work. In it he was constantly engaged. Wherever Christ went on the Sabbath, feast days, or days of the week, he was ever imparting knowledge to the hungry souls that thronged him. Even the curious and gainsaying received a share of his time and attention. Scribes, and Pharisees, and Sadducees, the learned, and the common folk of the country, lawyers and doctors, every class of persons to whose presence the Nazarene had access, heard his gracious words of instruction. He came with all knowledge and all truth to a needy world. A messenger from the heavenly world with a message to man, he opened his mouth and uttered of the fullness of his soul.

He was in himself the "Way the Truth and the Life." He was a man and knew what man needed. Possessing in himself both human and divine knowledge, he was qualified above every other being to speak as a teacher. Moreover, having never biased, or corrupted, or weakened his nature by sin, he possessed the powers of a cultivated and normal mind in their perfection.

Christ was all this, and more than pen can tell, to the world as a teacher. He was in the truest sense a teacher of teachers. He gathered about him those whom he instructed as teachers of men. He stands, after the lapse of centuries, the peer of all who have come after him. Men who live long upon earth have

ample time to grow great, but a very brief life was sufficient to reveal Jesus of Nazareth as "above all" for evermore. Reaching this sublime altitude, he stands as the model teacher for all time.

Especially as the central figure of Christianity, his manner of thought, his method of presenting thought, the great basic principles which underlie his teachings, commend themselves to all. Especially do they appeal with interest to the Bible student, the teacher, and the preacher of the word.

Works on homiletics, pastoral theology, and the like are numerous, and no doubt have been helpful to men in the past, and have a field of usefulness for the future; but the present age has carried us forward in scriptural study, and now the supreme study is Christ. Theories give place to life. Not a word shall be uttered here against authors who have written nobly, learnedly, and well, for the instruction of the teacher and preacher. Excellent theories are advanced by many of these authors. A great debt is here acknowledged to these for the great contribution made to the noblest literature of the age. These works, however, as we understand them, are for the most part, based on human theories of teaching.

CHRISTIAN PEDAGOGICS.

Men have written and students have studied as if shut up to human pedagogy. This is a great delusion. Let it be understood, henceforth, that there is a Christian pedagogy. It is just as pertinent to construct a system of pedagogy from Christ's methods of teaching as to formulate doctrines from the truths he taught. Who will gainsay this proposition? The wonder is that the attempt to do this has been left to this humble endeavor.

Nothing seems more apparent than the fact that all methods of teaching and preaching should proceed from the study of the great Teacher. He who spoke as never man spoke must ever be the supreme ideal of the teacher of God's Word. A book, therefore, that would be the most helpful to ministers must be written from the standpoint of Christ's manners and methods. Let his life and labors be the great search-light, turned on all efforts made for his honor.

Christ, as a model, must be studied in the light of the civilization of his times. He adopted many of the customs of his time, not because of any merit they possessed, but preferring to do so rather than to be at variance with them. He *sat* and taught, as was the manner among them. Many other things did he "as was the custom," yet not with disposition to follow men where it were better to do otherwise.

Christ's methods among the peasantry of Palestine will not, we are aware, afford us a literal rule from which we may never depart; but the adaptation of his teaching to the hearers before him will never misguide or betray us into error as to method.

With these facts and principles in view, the author invites the reader to the interesting theme of "Christ the Teacher." Let the student be prayerful and reverent in his approach, knowing that the "study" is not a lifeless theory, not a picture, not an art treasure, not an archeological relic, but a living, loving teacher. One who is "all, and in all," the supreme author of all things.

Nor must ambition transcend the bounds of reasonable hope. Our study is human, but he is also divine. Therefore, no discouragement should lessen our zeal when the theme leads beyond human understanding. Then it will be our joy to stand and admiringly gaze

upon him, and with diviner faith, adore "the Christ the Son of the living God."

But before entering upon the study of the methods of Christ as given by the evangelists, it is fitting that a few words be directed to ministers of the gospel, especially, since to them, more than to any others, comes the duty of presenting to a lost world the message of salvation. It is the mission here to direct to the source from which a knowledge of how to present truth alone can be obtained. The Apostle Paul, possessed of much eloquence and learning, after the world's notion, had learned the true source of successful teaching. This he presents to us in First Corinthians, first and second chapters. Hear him saying, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified" (I. Cor. 2:1, 2).

You will therefore, reader, possessed as you are of vast experience, perhaps, and of varied learning, enter the more heartily into this study.

CHAPTER III.

Christ—The Minister's Model.

How few study Christ as a model. Perhaps the view of Christ as a Saviour obscures other views, and somewhat atones for neglect here. But this, though not the first in importance, should never be forgotten. Men who live the life of Christ over, who think the thoughts of Christ over, are the need of the world to-day. "Whosoever will come after me, let him deny himself, and take up his cross and follow me," is Christ's law of discipleship. He says, "I have given you an *example,* that ye should do as I have done to you" (John 13:15).

In life and works he was our pattern:

1. He gave us a model character. That no defect was found in Jesus is enough to place him above all, and secure the world's attention. No spot on his garments, no blight on his intellect, no schism in his soul, his enemies seek in vain to find anything against him!

2. He was absolutely loyal to trusts reposed in him. His motto from youth was, "I must be about my Father's business." How many ministers would do well to make this their motto. The welfare of the outcast was as sacred to him as was that of the nobleman. He warned Nicodemus, the rabbi, as faithfully as the "young man." No love of applause ever beguiled him. No lack of prudence ever begot a slanderous report.

3. He was unselfish. The dogmas that require men to believe that God orders all things for his

infinite glory are founded on false philosophy. Certain philosophers hold that all love is essentially selfish, and on this is based such a conception of God. But love is not selfish. It is the very opposite. Neither does the love of others originate in the love of self. Love of self, love of others, and love of God, have each such characteristics as to render them absolutely distinct. To teach that God does all things for his own glory is in the defiance of the Scriptures, which represent Christ as giving himself for the world. The church has a higher conception of God. God is love, not selfishness.

4. He was courageous. Was he ever discouraged? He wept over Jerusalem, he was "moved with compassion," beholding the multitude. When all had forsaken him, he said to the few disciples, "Will ye also go away?" But did the sadness of these hours lessen his zeal? Knowing all things—how much of sin would obtain in the world, what divisions would disturb his followers, to what depths of degradation and shame the redeemed would go—what sublime courage he displays as he presses on to the cross! How Paul could love such a hero as Christ! How we ought to love and follow him.

5. He was a model in work. What has been said on the *character* of Christ will suggest how, in all his relations to men as a servant, citizen, teacher, whether in the home, on the highway, in the synagogue or temple, dealing with entangling questions of church or state, with the subtle philosophy of the times, or with the most flagrant sins of the age, he was the most perfect model for his followers, and for all.

CHAPTER IV.

Christ's Qualifications as a Teacher.

So much depends upon the qualifications of a teacher, that we must here, for a short time, view our subject from this standpoint. Perhaps no one ever essayed to teach without some qualifying elements or characteristics. These, men have possessed in different degrees. It is necessary for one who would instruct others to have knowledge to impart. He must apprehend the needs of his scholar and must have the aptness to supply the specific need. One may be very learned and still be unable to advance the learner. It is said of a learned author and educator, in one of our State universities, that he is disqualified by a lack of knowledge of his pupils' needs. He pours out instruction and learning without any definite idea of its application to the ignorance and inquiry of the student.

Not such a teacher was Christ. His qualifications were as varied and perfect as the needs of men were numerous and imperative. [1]One has said, "The author of the universe is Jesus Christ." May we not as justly say, the teacher of the world is Christ Jesus?

Let us look then at the qualifications of Christ:

1. *His natural qualifications.* As to his personal appearance, perhaps the best picture is found in The Song of Solomon, chapter 5: 9-16: "What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us? My beloved is white and ruddy, the chiefest among ten thousand.

[1] In "Christ, the Orator," by Rev. T. Alexander Hyde, p. 19.

His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet-smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."

If it be said that this is but a picture, it must be insisted that the ideal here is perfection of beauty. Let this be what men may make it, still the teaching is plain that Christ in personal appearance was faultless from the true standard of human beauty.

A pen picture drawn by Publius Lentulus, found in a letter to the Roman Senate, affords us the ideal of one who had personally seen Jesus. He says: "There has appeared in our time a man of great virtue; men call him a great prophet. His own disciples term him the Son of God. His name is Jesus Christ. He restores the dead to life and cures the sick of all manner of diseases. He is a man of lofty and well-proportioned stature, beautiful, having a noble countenance, full of kindness and firmness, so that those who look upon him, both love and fear him. He has wavy hair, rather crisp, of a dark brown color, and from the level of the ears curling and crispy and glossy, glittering as it flows down from his shoulders, with a parting in the middle after the manner of the Nazarenes. His forehead is pure, even, and smooth, and his face without any spot, or wrinkle, but glowing with a delicate flush. His nose and mouth are of

faultless beauty. He has an abundant beard, and of the same dark hazel color as his hair, not long, but forked. His eyes are blue, and very bright. He is terrible in rebuke and reproof; calm and loving in admonition; gentle and amiable of tongue in exhortation and teaching; cheerful, but preserving gravity. He has never been seen to laugh, but often to weep. His stature is erect and his hands and limbs beautiful to look upon. In speech he is gravely eloquent and reserved and modest; and he is fair among the children of men."

Many pictures of Christ have come down to us, but with little certainty as to correctness of physical features. The Greek and Roman artists vied with each other, but still only conjecture remains.

Tertullian, Justin Martyr, Origen, Clement of Alexandria, and others give pen pictures of Christ. These agree in giving him an uninviting appearance. While Augustine speaks of him as the fairest of men, Chrysostom speaks of his great personal beauty, and represents the Father as pouring beauty upon him in streams, while only drops fall on other men. Jerome, with language bordering on the extravagant, describes the brightness of his eyes as a flame of fire, or a star of the heavens. But with more certainty than to art or history may we look to the mission of Christ for the type of his personal appearance. Certainly there is nothing in the parentage of Christ that would suggest other than great personal attraction. It is a well-known fact that the spirit exerts a great influence over the physical. Christ from his youth possessed a pure, obedient spirit, which, supplying the controlling element, caused him to grow to manhood without the defacing, marring effects of sin. Nothing luxurious obtained in his early life. Abstemious in habit, he

enjoyed an active, but simple youth in the home at Nazareth. All his early life contributed to his strength and beauty. Daniel's test was practically employed in the life of Christ, and doubtless with equally good results.

But above these features, the fact that the mind of Jesus was constantly employed in his holy mission contributed to this whole end. High and holy, ambitious, self-sacrificing and undying love characterized every attitude and motion of Christ. Tender compassion for sinners, loyal devotion to God and the right, ever played on his countenance. Now clouded with the weight of responsibility upon him, now radiant with the "joy that was set before him," the face of Jesus reflected the most beautiful images the world has ever looked upon. Such motives and emotions ever stirring his soul, such a noble, divine life within, in the measure of years leading to mature manhood must produce a picture of beauty such as is only seen in the "Son of man."

But why dwell upon the personal appearance of Christ? Because he was in this, as in all else, the model *par excellence* of all men. But, it is asked, is not this beyond one's control? Only in a measure. Largely a man controls his personal appearance. Note Daniel and his companions. (Dan. 1:11-15). The laws of health are imperative, and disobedience in this particular has its own peculiar punishment. Since the teacher can so far control his personal appearance, and since his personal appearance has such a great influence upon his teaching, it behooves every minister of the gospel, every Christian worker, every Sunday-school teacher, to regard it with scrupulous care. Christlikeness here is the acme of good taste. God hates a proud look, (Prov. 6:16, 17,) but com-

mends cleanliness and righteous adornment. Many by slovenliness destroy their usefulness, or by carelessness ruin their health. A sound, vigorous body is the best instrument of the soul. This every one is under obligations to possess, if possible. Nothing is more reprehensible, or unchristlike, than a haughty, proud, selfish demeanor. Nor does anything detract more from the true work of the gospel minister.

2. *His moral qualifications.* The Christ, the model of men, is a character without the appearance of pride. His dress fitted him for the marriage, the feast, for conversing with rabbis, for visits to the house of the nobleman, and for association with the lowly peasantry of Galilee, as well as for mingling in the great crowds that thronged him. We are not told that he was a leader in dress reforms, or even a devotee of the styles of the time. But he was, nevertheless, a model in proprieties in this respect that many ministers would profit by imitating, and none may disregard.

He was in the truest sense, unselfish. He lived not to please himself, but "went about doing good."

The tenderest sympathies known to the human heart were manifested by him. Whether looking with compassion on the shepherdless multitude, or weeping with the bereaved sisters of Bethany, or pleading, as he bore his cross, with tears for the desolate children of Jerusalem, the loving heart of Jesus commends sympathy to the world. How we have sometimes wished that our own poor hearts could share in some humble part, the measure of Christ's sympathy for men. How we have sometimes wished, when listening to cold, formal preaching, that the preacher's heart was set on fire with heavenly sympathy. But Christ loved the world.

"With joy we meditate the grace of our High Priest above;
His heart is made of tenderness, his bowels melt with love."

"Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he has felt the same.

"He, in the days of feeble flesh,
Poured out his cries and tears;
And, in his measure, feels afresh
What every member bears."

Even though his mighty soul was stirred to its depths when he was moved to pronounce the woes upon Chorazin, Bethsaida, and Capernaum, his heart is interpreted when he says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). No provocation ever obscured, in his view, man's need. No maltreatment ever lessened his love and sympathy. He saw through man's guilt his helplessness, and sought to aid and save him. This gives to Christliness its loveliest characteristic. It is he "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I. Peter 2:23).

He was full of charity, patience, and catholicity. He anticipated the thirteenth chapter of First Corinthians as no one else ever did. He out-preached his race. He trampled on all narrow prejudice. He embraced all men of all ages in his scheme. (Dr. John H. Vincent.) A Roman orator once said to his emperor, "Those who dare to speak to you are ignorant of your greatness; those who dare not are equally ignorant of your goodness." So we say to Christ. Dr. Peabody has well said of Christ: "His teachings underlie all our modern civilization, all progress, all philanthropy;

nor is there a maxim in the improved philosophy of life, of society, of commerce, of government, which has not emanated from his gospel, and which may not be retranslated, and for the better, into the very words that fell from his lips."

To multiply quotations, would be an effort toward showing what is already clearly before us; namely, that Christ is the model teacher for all people and for all ages. He is the great study. To know Jesus Christ is the great qualification. To be like him is the soul's highest ambition.

CHAPTER V.

Christ's Method of Teaching.

What may be learned from the methods employed by Christ in his teaching? One may not be justified in saying that he selected, after a most careful study of methods, those appropriate to his times and surroundings; yet it is but fair to assume that as a normal teacher, perfect in all his approaches to men, the methods used by him were, for his environments, the best possible. We here warn the reader against the erroneous notion that Christ was in every detail of life a complete model. It is, indeed, marvelous how nearly this is true, even for all peoples, in all climes, and in all ages. His methods were perfectly adapted to his times, but, like the garments he wore, might not be the best model for the present age. Teaching in parables should scarcely be attempted in a modern pulpit. We follow the larger Christ, not the Christ of Galilee, merely. Yet there is so much of practical suggestion and helpfulness in everything he said, and in how he said it, that if we follow on the paths he went, the reader will pardon for the joy it gives.

Many things are to be considered when we think of Christ's manner of presenting truth. First we should gather something from his

ATTITUDE.

The prevailing custom of the times was allowed to dictate largely, so usually we find Christ

1. *Sitting* to address the people who gathered to hear him. At the age of twelve, Luke gives notice that Christ was found "in the temple, sitting in the

midst of the doctors, both hearing them, and asking them questions" (Luke 2:46). John notices that at the well of Sychar, Jesus, sitting on the curbing, or well, taught the woman of Samaria (John 4:6). The parables in Matt. 13 were spoken by Christ while sitting in the ship at the seaside. So in the introductory words to the Sermon on the Mount we read, "And seeing the multitudes, he went up into a mountain: and when he was set his disciples came unto him" (Matt. 5:1).

His description of the destruction of the temple in Jerusalem, and of the end of the world, was given while sitting over against Mount Olivet (Matt. 24:3). So, also, in John 8, while sitting in the temple Christ releases the adulterous woman, and follows with the matchless teachings concerning himself as the light of the world. (See, also, Luke 4:20, concerning his first sermon at Nazareth.)

The above citations show that much of the teaching of Christ was done while sitting with his hearers.

2. *Standing.* Standing was the posture of the reader, hence Christ in the synagogue of Nazareth stood up, indicating to the "minister" that he desired "the book" that he might read. Following the reading he sat down to teach (Luke 4:16). Luke also narrates (ch. 18:40) that Christ, when he would make his last visit to Jerusalem, coming "nigh unto Jericho," hearing blind Bartimæus calling unto him, "stood," and "commanded him to be brought unto him." Here the conversation and healing occurred while Christ was standing.

John, in giving the events of the "last day," that great day of the feast, says Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink" (John 7:37).

At the healing of Simon's wife's mother Luke says (ch. 4:39) that Christ "stood over her, and rebuked the fever."

Mary Magdalene in the garden, as John tells us (ch. 20:14), "saw Jesus standing, and knew not that it was Jesus." So in this attitude occurs the garden conversation with Mary, in which Jesus reveals himself as the risen Christ. The same day at evening, as also eight days after, when the disciples were assembled "came Jesus and stood in the midst, and said unto them, Peace be unto you." From the foregoing we see that while Christ recognizes the sitting posture as becoming the teacher of his times, he nevertheless, when convenience suggested, acted regardless of the prevailing custom.

3. *Reclining.* In the records by Matthew, Mark, and Luke, concerning the last supper, the attitude at the table is described by words meaning to "lie back, to recline." The former two use ἀνακεῖμαι (anakeimai), to lie back, recline, while the latter uses ἀναπίπτω, (anapipto), to fall back, recline. It seems evident that the conversation of Christ with his disciples concerning his betrayal was while this posture was maintained. It is also probable that the consolatory discourse, beginning, "Now is the Son of man glorified," recorded in John 13 and 14, was spoken while reclining at the table.

4. *Walking.* On the return voyage across the Sea of Galilee, the disciples saw Jesus, "walking on the sea," and were troubled. "But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid" (Matt. 14:26, 27). Then followed the conversation between Christ and Peter, as they walked the waves.

Mark, in chapter 11:27, 33, records how, while Jesus was "walking in the temple" the chief priests, scribes,

and elders asked of him, "By what authority doest thou these things?" and received from Christ as an answer the confusing question, "The baptism of John, was it from heaven, or of men?" On receiving no answer from them he said, "Neither do I tell you by what authority I do these things," and so passed out of their presence.

The most lengthy, as well as the most important utterances of Christ while walking, were doubtless made to the disconsolate two on their way to Emmaus. In the guise of a stranger at Jerusalem, he hears their sorrowful tale, and, rebuking their unbelief "expounded unto them in all the scriptures the things concerning himself."

The stickler for any certain attitude to be assumed by the gospel teacher will find little in the custom of Christ to favor any pet theory. Respectful toward the customs of the times, if it seemed needful, he treated them as having no authority whatever. He gave his knowledge freely whenever circumstances permitted. He was perfunctory enough to demand recognition as as a rabbi, and at the same time so free from professionalism as to encourage the freest access of those who desired to learn of him. "Neither do men light a candle and put it under a bushel." Any respectful posture is warranted by the great Teacher.

LANGUAGE USED BY CHRIST.

One's language is usually determined by the natural gift, home and school training, or habit of thought or study. Some peculiar cast, thus obtained, often renders one unfit for lucid teaching among certain classes. This point cannot be too carefully guarded by those who would be unexcelled in communicating truth. Christ was in Palestine when the Aramaic, or Syro-

Chaldaic was the vernacular language. The Roman was the language of the civil government, while the Hebrew and Greek were well understood by many. Christ adopted the common language of the country that he might be well understood. When Andrew brought Simon, his brother, to Christ (John 1:41, 42), Christ said, "Thou art Simon," using his old Hebrew name, meaning a hearkening, "Thou shalt be called Cephas," giving him a new name, a later Hebrew term meaning a *rock,* which is translated into Hellenic Greek, πέτρος, (petros), in English, Peter. In this Christ exhibits a familiarity with the different Hebrew forms, as of also the Greek.

In the Sermon on the Mount, Christ uses "Raca," probably of Chaldaic origin. (Matt. 5:22.) In answering the Pharisees and scribes who came to him (Mark 7:11), Christ refers to their use of the word, "corban," a word of Hebrew origin.

In the record (Mark 14:36) of Christ's prayer in Gethsemane, the evangelist preserves the original word, ἀββᾶ, used by him in addressing the Father. "Abba," according to Matthew Henry, is of Syriac origin, others, as Robinson, think it Chaldaic.

The quotations of Christ from the Old Testament, which are recorded in the New Testament, for the most part show either a choice of the Greek or that the Septuagint was in common use among the people. The clearest evidence points to his most common use of the Greek translation of the old Hebrew Scriptures. And yet, when he enters the synagogue at Nazareth, and "the book" is handed him, he reads in the Hebrew the beautiful prophecies concerning himself.

These few instances are sufficient to show Christ's familiarity with the languages of his country and times. But while he was in no unworthy sense a

linguist, yet there is nowhere the slightest intention apparent to make use of this fact to show self-superiority. Language, all chaste language, intelligible to his hearers, was put under contribution to the end that his thought might be conveyed to others. Thus, he is a worthy pattern for the teacher of secular, or sacred learning. All ostentation is rebuked. Deep humility, Christ's most prominent characteristic, is held up as a model to the Christian teacher. Avoid show. Use every attainment, but use them when and where they will glorify God.

CHAPTER VI.

Christ's Methods—continued.

A UNIVERSAL character is difficult to describe. Complete and perfect in every respect it has no likeness, no correlate.

CHRIST'S FAVORITE METHODS,

if he had such, may be discovered only by a study of his life in its entirety. No special course of study, or preparation, indicates a choice. No utterance from him or his immediate followers indicates his preference. Had he pleasure in one work, or form of work, above another? The casual reader of the Gospels will not fail to notice, that, mingling, as he did with the people on the highway, in the home, in the country, and in the city, his teaching possessed an accidental, rather than a stated character, hence, often passed under the form of

1. *Conversation.* The incidental feature of his work should not be allowed to detract in the minds of any from the importance of its nature. Modern usages have so biased the ideals of our times that we seem to feel that only facts, truths uttered from the platform, forum, or pulpit, are worth our serious consideration. Stated occasions, or prominent places add nothing to truth *per se.* Christ's utterances in his conversations with Nicodemus, and with the Samaritan woman, and with Mary and Martha concerning the death and resurrection of their brother, contain the profoundest, as well as the most practical and comforting truths ever spoken. There is nothing of dignity

wanting, nothing of beauty, pathos, sublimity. The conversations of Christ are models in the matter of entertainment, simplicity, instruction. What a study for women, men, teachers!

Go with Christ into the coast of Tyre and Sidon. Listen to his brief conversation with the Greek woman, of the Syrophœnician nation. She, a stranger, learned of his power. Though she cry after him on behalf of her daughter, who was "grievously vexed with a devil," he heeds not. On the broader principle of his mission to the "lost sheep of the house of Israel" he refused the disciples' request to "send her away." Her humble penitence and plea for help prevail at last, but he, to draw out her faith, says, "It is not meet to take the children's bread, and to cast it to dogs" (Matt. 15:26; Mark 7:27). "Veiling the tenderness of his heart in affected roughness of speech, softened doubtless by the trembling sympathy of his voice and his gentle looks, he told her that the children—Israel, the sons of God—must first be fed before others could be noticed." Undaunted by this, rather, indeed, encouraged by his gentle tone, so unlike the seeming harshness of his words, the mother's unfaltering love turned the unanswerable figure into a resistless appeal, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." His heart is won, divine resistance yields, and Christ says, "O woman, great is thy faith: be it unto thee even as thou wilt." She had all that she asked, and the disciples put into their hearts one evidence that Christianity was for all mankind. Our Saviour never forgot that while his mission was to save the world, it was to the individual, hence, he delighted in opportunities for personal conversation. Here, heart to heart, he manifested himself, his intense interest, his

undying love. You must have noticed how cold was the address when multitudes were to hear, while to the individual the heart of the speaker is made known. Do not wonder, then, that Christ in his teaching did more by conversation than otherwise. Sometimes with one alone, often with the few his gracious words were spoken. The church languishes to-day because the voice of the gospel is not in conversational tones. Talk it everywhere, talk it heart to heart, and souls will be led to Jesus.

John, who delights in the conversational style, and who gives more of the conversations of Christ than the other evangelists, gives us in the first chapter of the Gospel, Christ's conversation with Andrew, and himself probably, then with Philip, then with Nathanael. The one talk with Nathanael must have made him forever after his friend. How noble the commendation! No flattery, none in purpose, none in form, but truth, straight from the heart. So in chapter three is given Christ's conversation with Nicodemus, and in chapter four, with the Samaritan woman, and in chapter five with the impotent man at Bethesda, and so on throughout the book. Mr. Moody has counted nineteen conversations in John. Doubtless many are not on record.

We have held up the conversational in Christ's teaching, hoping to awaken new interest in a line of work in which our Master accomplished so much. Why should it be neglected either in the home or in the sanctuary? "Did not our heart burn within us, while he talked with us by the way?" (Luke 24: 32).

2. *Teaching.* It was doubtless far from the thought of Christ to pose as a teacher like unto the Grecian philosophers just prior to his age, or as those of the rabbinical schools of his times, yet he recognized teaching as his work, and stated in his plea to the

rabble that came with Judas to arrest him, "I sat daily with you teaching in the temple, and ye laid no hold on me" (Matt. 26:55). But this subject we will pass by with what has been said upon it in former chapters, saying with Nicodemus, "Rabbi, we know that thou art a teacher come from God" (John 3:2).

3. *Preaching.* A distinction between teaching and preaching is recognized in the Gospels. The difference is not so much in the matter or things taught as in the manner of presentation. The one gospel theme, "The Kingdom of Heaven," pervaded all that Christ said. To make perfect, and to make known the plan of salvation, was his mission. Sometimes his teaching took the form of preaching. What are our ideals of his style of preaching? Did he sermonize? Was he interesting? eloquent? profound? Who most nearly follow his type—Mennonites? Methodists? Episcopals? Or was he the model of modern pulpit mannerisms? I do not know that a young minister would be more justifiable in imitating Christ in pulpit manners than in imitating George Whitefield or President Edwards. Or would he be?

Little is known of Christ's style. One piece of New Testament literature, only, is commonly recognized as a complete sermon. Yet prophecy (Isa. 61:1), reveals him as anointed "to preach good tidings unto the meek. . . . To proclaim the acceptable year of the Lord." He himself said, "I must preach the kingdom of God" (Luke 4:43). Matthew informs us (ch. 4:17) that after John was cast into prison, "from that time Jesus began to preach." And in the 23d verse, also, that "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom."

Paul tells the church at Corinth that it is God's pleasure "by the foolishness of preaching to save them

that believe" (I. Cor. 1:21). In harmony with this is Christ's great commission to his disciples (Mark 16:15), "Go ye into all the world, and preach the gospel to every creature." To judge Christ's preaching by the criteria commonly applied to modern gospel ministration seems not a little sacrilegious. Every minister feels the demands of the times for popular sermons. Many fear being left with empty pews if they do not in some measure accede to these demands, and at least once a Sabbath announce some such subject as, "Naming the Baby," "The New Woman," or "Relation of Capital and Labor." It may be urged that popular preaching is the demand of "up-to-date Christianity," but, be it so, Christ is not the antecedent of such nonsensical evangelism. He was practical, speaking *extempore* on all occasions; dealing with the sins of the times; offering a present salvation. Social questions and civil affairs received but passing notice. While some might decry the manner of Christ's preaching as behind our times, we must come to recognize him as the chief of preachers. Where, in all sermonic literature is there such an exordium as the beatitudes? Where such an exhibition of Mosaic law, or Jewish tradition? Where such counsel to holy living? Where such admonition as in the Sermon on the Mount? And the peroration—there is nothing like it! Instructive, beautiful, matchless, Christ was every iota an orator. Courageous, pathetic, tender, denunciatory, bold in figure, sublime in imagery, picturesque, passionate, he was the "master of assemblies."

CHAPTER VII.

Kinds of Discourse.

A few words concerning the kinds of discourse employed by Christ may not be amiss. In the study of discourse in the times of Christ, the reader is left to his own investigation, as its pursuit would lead beyond the purpose and scope of this volume.

The type of discourse in Christ's time doubtless was allowed to determine, in some measure, his manner. He did not arbitrarily disregard prevailing customs. Where there was something to be gained, he was ready to do so; only then. But Christ was unique in his style of discourse; and in this, as in other respects, it was truly said, "Never man spake like this man."

It has been said that his "sermons range through every variety of style—denunciatory, reverential, expository, polemical, retributive, and prophetical" (Rev. T. Alexander Hyde). He was not hampered by rabbinical methods and scholastic formula. His mission so dominated his mind that the greatest variety is shown in the presentation of the truth he uttered. No "firstly," and "secondly," no pet phrases, no grandiloquent periods, but great wealth of truth. The Master evidenced no desire to limit the manner of discourse, which his disciples must have observed, for we find no trace of an effort on their part to imitate him in their speaking. His spiritual tone pervades their discourse, but the mannerism, if we may so speak, is very different. It may seem a little presumptive to attempt to determine the manner, or style of Christ's discourse—this the more because of the fact

that no sacred writer even attempted to report the discourses of the Master in anything like completeness. Yet in the record we have of what Christ said, there appear in unmistakable outline the imperishable types of true sacred discourse. And it is to these that the student of sacred oratory must turn. He who prepares himself for the hustings, forum, or rostrum, may well study the style of Clay or Calhoun, or of Demosthenes' matchless "Oration on the Crown," but this will never prepare one for the sacred office of a disciple of Jesus Christ and a preacher of the word. In the discourses of the Messiah alone are the models of pulpit oratory. This seems, in the light of present ideals of preaching, foolishness. But great progress will be made when there is a return to the simple, direct, matchless style of our Lord.

Dr. John Brown has given a list of the discourses of Jesus, twenty-four in number. Some of these partake rather of the nature of conversations. A list of these, with the places and references, follows:

1. Conversation with Nicodemus. Jerusalem. John 3:1-21.
2. Conversation with woman of Samaria. Sychar. John 4:1-42.
3. Discourse in the synagogue of Nazareth. Luke 4:16-31.
4. Sermon on the Mount. Near Nazareth. Matt. 5, 6, 7.
5. Instruction to the apostles. Galilee. Matt. 10.
6. Denunciation against Chorazin, etc. Galilee. Matt. 11:20-24.
7. Discourse on occasion of healing the infirm man at Bethesda. Jerusalem. John 5:17-47.
8. Discourse concerning the disciples plucking corn on the Sabbath. Judea. Matt. 12:1-8.

9. Refutation of his working miracles by the agency of Beelzebub. Capernaum. Matt. 12:22-37.

10. Discourse on the bread of life. Capernaum. John 6:26-65.

11. Discourse about internal purity. Capernaum. Matt. 15:1-20.

12. Discourse concerning offenses and injuries. Capernaum. Matt. 18.

13. Discourse at the feast of tabernacles. Jerusalem. John 7.

14. Discourse on occasion of woman taken in adultery. Jerusalem. John 8:3-58.

15. Concerning the sheep. Jerusalem. John 10.

16. Denunciations against scribes and Pharisees. Peræa. Luke 11:29-36.

17. Discourse concerning humility and prudence. Galilee. Luke 14:7-14.

18. Directions how to attain heaven. Peræa. Matt. 19:16-30.

19. Discourse concerning his sufferings. Jerusalem. Matt. 20:17-19.

20. Denunciation against Pharisees. Jerusalem. Matt. 23.

21. Prediction of the destruction of Jerusalem. Matt. 24.

22. The consolatory discourse. Jerusalem. John 13, 14, 15, 16.

23. Discourse as he went to Gethsemane. Jerusalem. Matt. 26:31-36.

24. Discourse to the disciples before his ascension. Jerusalem. Matt. 28:16-23.

To this list, doubtless, there might be added mention of many other discourses. Important among them, Christ's—

Discourse concerning John the Baptist. Luke 7 : 24-35.

Discourse to Simon, the Pharisee. Luke 7 : 40-47.

Discourse on "Who is my mother, or my brethren?" Mark 3 : 31-35.

Discourse on Jewish traditions and defilement. Mark 6 : 6-23.

Discourse on the great commission. Mark 16 : 13-20.

Discourse on following Him. Luke 9 : 23-27.

There still remain many of the teachings of Jesus in which his beautiful parables occur. And beside all these, the miracles of Christ are set in garlands of purest lilies, words unpretentious, but fraught with heavenly truth.

Let us now study a few, for we can have time for only a few, of the model discourses of the God-man. And here let me say that I am impressed with a sense of irreverence at thinking of such a use of our Lord and Master's words. Only because we are human, and must learn how to present the truth of Jesus, do we venture a consideration of them in this manner. It is only with an all-absorbing desire to be able to think his thought, to speak with his accent, to live and persuade men to live his life over again, that we proceed.

In the Sermon on the Mount, Christ is eminently

DIDACTIC.

To this, reference has been made in a former chapter. The beatitudes are rich with truths new to the Jewish mind. The world had never guessed that the "poor in spirit" possessed the "kingdom of heaven," or that the "meek" should "inherit the earth." That the "peacemakers" should be "the children of God," and that those who suffered for Christ's sake were blessed.

How strangely these utterances fell on the ear of the self-righteous Pharisee. Not less full of meaning are the words to the disciples, "ye are the light of the world."

Then the Saviour enters into some explanation of the law and the prophets, following with an equally searching criticism on the traditions common among them. But with all the varied beauty of the sermon, over and above all else is heard the instructional tone.

Nowhere, perhaps, does the didactic dominate more fully than in his discourse to the disciples, as recorded by Matthew, in chapter 10: 5-42. Let any one who has heard the divine call to the gospel ministry read over these words, if he would realize the outpouring of Christ's heart into his own mission: "Go rather to the lost sheep of the house of Israel. . . . as ye go, preach, . . . I send you forth as sheep in the midst of wolves: . . . it is not ye that speak, but the Spirit of your Father. . . . He that receiveth you receiveth me. . . whosoever shall give to drink unto one of these little ones a cup of cold water . . . shall in no wise lose his reward." Here every accent impresses one. It is nothing less than the fountain emptying itself into the stream, yet, ever flowing, the stream widens, and deepens to cover the whole earth. What picture could be more interesting than that of the divine Teacher instructing the chosen disciples, who should be from this time the messengers bearing the glad news of salvation to a lost world? O matchless Teacher, may we not now sit at thy feet and learn of thee? Thy servants, thy messengers, may we not carry the loving words of thine own lips to the perishing ones?

Oftentimes, Christ, seeing the great needs of his hearers, and knowing how they were held in bonds by the Jewish teaching, and sinful indulgences, out of great

compassion for them, in lofty earnestness of spirit, pleaded with them to abandon sin and seek the paths of righteousness and peace. Here we see in his discourse what men please to call the

HORTATORY STYLE.

How beautiful the invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And lest the invitation and promise should fail to win them, the loving Saviour exhorts with all the earnestness of his great soul, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart" (Matt. 11:28, 29).

The rich young man came confidently to Christ, asking, "What shall I do that I may inherit eternal life?" There was something about him which seems to have specially interested Jesus, for we are told that he "loved him." Christ, knowing that he had "great possessions," and also knowing that there were many needy ones in the world, began pleading for them, opening to the young man the fact that "the good we may do to others is the good that comes back to us." While opening up to his mind the way of salvation, Christ must have seen in his restless eye and agitated countenance a weariness of soul, which called forth the promise, "and thou shalt have treasure in heaven." Thus, seemingly failing, Christ makes one last, tender exhortation, "Come, take up the cross, and follow me," and the tragedy is at an end. He goes away grieved, and Christ is crucified afresh.

Christ, speaking on the general providence of God (Luke 12:22-32), affords a beautiful illustration of this style of discourse. Men have written calmly and learnedly on this theme. How refreshing to hear Christ's exhortation! Eschewing all doctrinal form

of presentation, he gives the picture of the ravens, which "neither sow nor reap," and the lilies which toil not, nor spin, for God careth for them. With these simple pictures he enforces the exhortation, "Take no thought for your life, what ye shall eat, . . nor yet for your body, what ye shall put on." But, pleads he, "consider" these. And, rather than being exercised about the temporal things of life "seek ye first the kingdom of God, . . . and all these things shall be added unto you." And then, with a spiritual bound, in heavenly tones, he pleads for their encouragement, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Sufficient has been seen to reveal how familiar Christ was with this kind of discourse, and how eloquent he became in its use. All preaching is fruitless if men are not constrained to act. Pleasing may be the word, entertaining the thought, enrapturing the style, but, if the hearer is not impelled by the earnest eloquence of the speaker's presentation of truth to flee the wrath to come, is not all in vain? "Exhort with all long-suffering" (II. Tim. 4: 2).

CHAPTER VIII.

Kinds of Discourse—continued.

The beginning of the Christian era was at a strange age of the world. While it was an age of great learning, it was also an age which produced men and women possessed of devils, the like of which were never heard of before or since. Christ came into the world at such a time as this. It is not to be wondered at that he, in his sinlessness, should awaken the opposition of the depraved and sinful, or that in return, worldliness should receive his disapproval. Much that Christ said must necessarily therefore, take the form of

DENUNCIATORY DISCOURSE.

Hypocrisy was especially odious to him, and found no refuge from the thunderbolts hurled against it. Loyal in every detail to humanity, and to his mission, he could not brook, for a moment, the despicable pretenses of pharisaical religion.

No better example of this manner is found in Christ's preaching, than in his denunciation of the scribes and Pharisees. (See Matt. 23.) They command, and do not. They bind on men heavy burdens that they themselves are unwilling to carry. All their works they do to be seen of men. They make broad their phylacteries. They love the uppermost rooms at feasts. They love to be called, Rabbi, Rabbi. These are some of the evils of milder mention among them. But with the mention of these, Christ's language assumes the elements of impassioned wrath, and pours upon their hypocrisy the bitterest woes: "Woe unto

you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" What holy indignation! What lofty denunciation of sin! "The scribes and Pharisees were present; he was not hurling maledictions upon the absent. When did Jesus Christ ever address persons who were not actually before him? See the great throng of false men, scribes, Pharisees, hypocrites, blind leaders of the blind, all around him, and then hear this terrible speech. It was a day of judgment in very deed. There was great lightning and thunder that day, the earth palpitated to the resounding eloquence, and the heavens vibrated as the eloquent tones fell from the lips divine. The men could not run away; he fastened them to the earth; they could not lift their fingers to put into their ears, for he held them down, and that day he spoke as he had never spoken before, in fullness and breadth and fierceness of moral indignation" (Joseph Parker).

See also Christ's denunciation of the money-changers

in the temple (Luke 19:46), "My house is the house of prayer: but ye have made it a den of thieves." And also to misguided Peter, he said, "Get thee behind me, Satan; thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men" (Matt 16:23 R. V.). This manner of discourse is in striking contrast with that usually employed by Christ, yet, nevertheless, as occasion demanded, he used it in its most terrible intensity. Seldom need the gospel minister, and happily so, take upon his lips its awful weight.

More in harmony with the sympathetic, loving character of our Saviour are the utterances of his

CONSOLATORY DISCOURSE.

No word palliating the offense of crime or sin, came from Christ's lips. None of his utterances may be so construed. Yet, so full of condolence were all his words that the most degraded by sin were encouraged to come into his presence, and the greatest offender might hope to find mercy and pardon. To the weary, the burdened, the broken-hearted, Christ offered consolation. He saw the multitude as sheep without a shepherd, and was "moved with compassion." He met the bereaved sisters of Bethany and "wept" with them. He walked with the disheartened disciples toward Emmaus, and their hearts burned within them as he talked with them by the way. But to his own chosen ones he poured out his heart as to no others, when the time of separation forced itself upon their consideration.

The study of the great consolatory discourse, in John 13 and 14, will amply repay him who would know how to give comfort in hours of distress. The promise and hope of heaven must ever remain the source of greatest com-

fort to earth's weary ones. These must rest in an abiding faith in God. Our relation to God is made real in our abiding in Christ, who is the true Vine, of which we are the branches. I will not leave you orphans, I will send "another comforter." "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work"(II. Thes. 2:16, 17).

We shall not pursue this line of investigation further at present. Our study, thus far, is sufficient to show the line of thought which gave to Christ's discourse its leading characteristics. Were his sermons topical? Were they expository? These questions might be answered, possibly, by a critical study of the Word, but these considerations were secondary, if at all they entered into his thought. His mission was to teach, to get men to act, to denounce sin, to encourage the disheartened. These shaped his discourse. Noble example!

CHAPTER IX.

Christ's Choice of Themes.

Every teacher finds himself confronted by many motives. He allows one or another to control him in his work. He makes choice, indeed, which shall control him. His mission is to do right, to accomplish the most good possible. Every motive other than that which leads to this end must be rejected.

The study of Christ's choice of themes leads us to see how thoroughly he was given to his mission in the world. Many were the philosophical questions of his day, many the ecclesiastical differences that he might have discussed with good hope of adjustment, but these were not chosen as themes of his discourse. He doubtless could have interested the masses in the political questions of the times; while the social conditions of the country afforded him an almost endless list of topics. These, however, if touched at all, were only mentioned as incidental to the great subjects which he presented. He never allowed the merely sensational, the itching ears of the public, the thought of popularity to determine his choice of a theme. His acts and words all reveal an intense devotion to his mission to the world. From the moment he said to his earthly parents, "I must be about my Father's business," no word or deed betrays the slightest faltering in his purpose. Impressed with a sublime conception of what was to be accomplished, there was no time for badgering around with inferior thoughts.

Many a gospel minister, losing sight of his high calling in Christ Jesus, may it not be, forsakes the

pulpit for the platform, and heavenly themes for earthly platitudes. While some have mistaken the pulpit for a gilded travesty of art, rich in embroideries, candlesticks of gold, and sacred robes, others have equally mistaken it to be a place of the display of voice, emotional powers, eloquence, learning, a place of entertainment, a rich sinecure, until one is constrained to cry out, "O God, the heathen are come into thine inheritance; thy holy temple have they defiled" (Ps. 79:1). The theme makes the pulpit, not the costly cathedral. The temple corridor, the well-curb, the mountain rock, the gravestone of Bethany, the fisherman's boat, with "The Kingdom of Heaven" upon his lips, was a fitting pulpit for the Rabbi of rabbis.

The study of the Gospels gives us a great variety of themes spoken upon by Christ. The following list, fifty in number, is doubtless not exhaustive, but serves, at least, to show the mind of the great Teacher. Spending as he did but a short time in any locality, and having so many different hearers, he repeatedly touched upon the same themes. In only a few instances are the various references given. Caution is given lest the reader should from this list be led into the error that all themes are equally important and central in the mind of Christ. "The Kingdom of Heaven" is doubtless his great theme. Then growing out of this, are others of eminent importance, such as "His Death and Resurrection," "The New Birth," "The Bread of Life," "The Resurrection," "Heaven," etc. Then Christ chooses to speak on many phases of life, and on sin and salvation, sometimes being led to the discussion of minor social and civil matters by questioners who come from personal, or sinister motives. The following themes merit study:

1. Sacredness of the Temple. John 2:16, 17.

2. His Death and Resurrection. John 2:18-22; Luke 9:43-45.
3. The New Birth. John 3:1-13.
4. The Water of Life. John 4:7-15; 7:37-39.
5. True Worship. John 4:20-26.
6. The Christian Harvest. John 4:34-38.
7. His Mission. Luke 14:17-19.
8. Repentance. Matt. 4:17.
9. His Relation to the Father. John 5:19-47.
10. The Sabbath. Matt. 12:1-15; Mark 3:11, 12; Luke 6:1-11.
11. The Kingdom of Heaven. Matt. 5, 6, 7; 13:24-52; 16:16-19; 18:23-35.
12. Forgiveness and Love. Luke 7:40-50.
13. Sin against the Holy Ghost. Matt. 12:30, 31; Luke 12:10.
14. His Kindred. Matt. 12:46-50.
15. Hypocrisy. Matt. 23:1-39; Luke 11:33-52.
16. Covetousness. Luke 12:15-21.
17. Divine Providence. Luke 12:22-34.
18. Sowing and Fruitfulness. Matt. 13:1-23.
19. The Bread of Life. John 6:26-58.
20. Purity. Matt. 15:1-20; Mark 7:1-23.
21. Self-denial. Mark 8:34-38.
22. Offenses. Matt. 18:10-18.
23. Jewish Treachery. John 8:21-58.
24. Prayer. Luke 11:1-13.
25. The Door. John 10:11-30.
26. The Good Shepherd. John 10:11-30.
27. The Resurrection. Luke 20:27-39; John 11:
28. Excuses. Luke 14:16-24.
29. The Lost—Three Pictures. Luke 15:1-32.
30. Destruction of Jerusalem. Matt. 24:1-36; Luke 17:22-37.
31. Self-righteousness. Luke 18:9-14.

32. Marriage and Divorce. Matt. 19:3-15.
33. Reward of Self-denial. Mark 10:28-31.
34. Ruling and Serving. Matt. 20:20-27.
35. Talents. Luke 19:11-28.
36. Faith in God. Mark 11:20-26; John 12:44-50.
37. Obedience. Matt. 21:28-32.
38. The Gospel Invitation. Matt. 22:1-14.
39. Tribute Money. Luke 20:20-26.
40. The Great Commandment. Matt. 22:34-40.
41. The Son of Man Glorified. John 12:20-26.
42. His Second Coming. Matt. 24:37-51.
43. The Judgment. Matt. 25:1-46.
44. His Betrayal. John 13:18-30.
45. The New Memorial. Luke 22:19, 20.
46. Comfort for His Disciples. John 14.
47. Unity with Christ. John 15:1-11.
48. Mutual Love. John 15:14-25.
49. Office of the Holy Spirit. John 16:7-15.
50. The Scriptures Fulfilled in Himself. Luke 24:13-49.

With Christ the questions of the day related directly to the uplifting of the world, the salvation of men. Place beside this list the themes discussed in some modern pulpit the past three years; mark the contrast. Records abound with such as the following: "Marriage of Adam," "Raising Apples for Cider a Sin," "The Devil's Hog Market," "The Modern Saint," "The Man in the Moon," "Naming the Baby," "The Greatest Liar in Town," "The New Woman," "The Bicycle. Should Women Ride?"

Not all ministers use such, indeed, but few, comparatively; and may the number be less.

How lofty the themes of Christ. Only such could be entertained by that great mind. Little minds, little themes; little themes, little hearers. They can

never elevate. But Christ, our model teacher, gives an example worthy our following. Touched by the thought of Christ, the humblest requirement of life rises to the dignity of an essential to holy living. We are reminded of the words of old, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9).

CHAPTER X.

Occasion of Christ's Teaching.

Evidence is not wanting that Christ attended the Jewish services held statedly in the synagogue and in the temple. Yet the study of the Gospels reveals the fact that the occasions of his teaching were mainly incidental. Many an opportune moment was thus improved and many a poor sinner thus received the word of life who otherwise would not have come in touch with the Master. To be about his Father's business so engrossed his mind that from his lips, ever and anon, came thoughts of his kingdom. Wherever he came in contact with the people, be it the individual, or the multitude, he found an occasion for the exercise of his great gift as the teacher of men.

In modern times, too frequently the minister is satisfied with the perfunctory Sabbath services, and is averse to anything out of the usual order of things. Jesus recognized no order but to be instant day and night.

CHRIST WITH INDIVIDUALS.

Christ's interview with Nathanael (John 1:47-51) is at once touching, and illustrative of the value of personal contact with men. Christ begins the interview with commendatory words. Speaking to another, as Nathanael approaches, Jesus says, "Behold an Israelite indeed, in whom is no guile!" This eulogy, intentionally falling on the ears of Nathanael, elicited the response, "Whence knowest thou me?" This opened the way for Christ to explain his interest in Nathanael.

In revealing his heart to his hearer, Jesus assured Nathanael that before others had interested themselves in his welfare, he himself had been near him, and had seen him when "under the fig tree." What occurred " under the fig tree," we are not told, but Jesus knew, and he used it to win Nathanael. How valuable the little events of life if properly used! Christian worker, turn that personal friendship you hold, for Christ and the salvation of your friend. It was enough. Nathanael was overcome with Christ's interest in him, and he exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel." So Nathanael accepted Jesus as his teacher, and followed him faithfully until death. Thus in a personal conversation at the Jordan, Christ made lasting friendship with Nathanael.

Again, Jesus is passing among the throng about the Bethesda pool in Jerusalem, when his attention is directed to an aged sufferer. Knowing that for many years he had sought relief, and all had proven unavailing, Jesus drew nigh to him, and addressing the sufferer, asked, "Wilt thou be made whole?" (John 5:6). The question scarcely served to awaken hope, coming as it did from a stranger, yet the poor sufferer told again the story of his helpless longings for relief: "I have no man" to help when help is needed, "but while I am coming" some one else always gets the healing. Touched with pity, Jesus bids the poor sufferer "rise," and immediately he is made whole. Thus Jesus singles out the lonely sufferer from among the multitude and blesses him.

The sinful backsliding of Peter, and his bitter denial of his Master, leads Christ to seek an interview in which he may talk with the erring disciple, and possibly restore him. Accordingly word was left with the

"young man" in the sepulcher, by Jesus, as he departed, to tell the disciples "and Peter" that he would meet them in Galilee. (Mark 16:7.) The meeting is arranged that Christ may have an opportunity to see Peter. Peter knows it, and the fact that his former master has made the request, interests him. He is all anxiety as to the meeting. Expectancy runs high. And when it is announced to Peter, by the beloved disciple, that the stranger on the shore of Galilee is none other than "the Lord," he hurriedly casts himself into the sea, and goes ashore to prepare a meal for the Master. They dine amid a constrained silence. Hearts which have been alienated by Peter's unfaithfulness long for restored friendship. Christ takes the initial step. They are aside together, and at a turn of the conversation Jesus, with womanly sweetness, says, "Simon, son of Jonas, lovest thou me more than these?" (John 21:15). The response is in an undertone, suggestive of the remembrance of his shame, "Thou knowest that I love thee."

Leaving out comparisons, and the name "Peter," suggestive of strength, lest by contrast it give pain, Christ says, "Simon, son of Jonas, lovest thou me?" "Yea. Lord," though no longer worthy the title representing constancy, still, "thou knowest that I love thee," tremblingly repeated Peter.

Christ had spoken of that high Christian love, ἀγάπη, (agapa), while Peter had proposed human affection, φίλος, only.

Now, the third time, when Christ used Peter's own term, φιλεῖς, he was pained, and opening the fullness of his heart to Jesus, said, "Lord, thou knowest all things; thou knowest that I love thee." The private interview was at an end, for, turning about, Peter "seeth the disciple whom Jesus loved following." But

Peter was saved. A lesson teaching how to follow the erring, and save the estranged.

Many instances are recorded of Christ's work with individuals, emphasizing the importance of this work. Nowhere is the cardinal requirement of Christianity more fully set forth than in the night interview with Nicodemus. (John 3: 1-8.) Who would not have held such a theme for some great occasion? The interest of an immortal soul at stake makes the occasion great.

CHRIST ON THE HIGHWAY.

On the highway Christ is the same messenger of salvation, seeking to save. He was not a mere restless wanderer, but one whose mission called him almost constantly from city to city, from one part of the country to another. With the highways and byways of Palestine he was familiar. By land and sea, he sought places of usefulness. Not a little of his time was occupied in travel. This time was not lost time. Christ knew how to make and use an opportunity. So when wearied of the journey through Samaria, he turns aside to ask of the woman at the well a drink. This very natural request opened the way to the evangelization of the Samaritan city lying near.

It was on the highway that Zacchæus first saw Christ and heard his memorable words, "To day I must abide at thy house" (Luke 19: 5). It was from the wayside that Jesus heard the cry of blind Bartimæus, "Jesus, thou son of David, have mercy on me" (Mark 10: 47), and stopping the multitude in the way, called the beggar, and said to him, "Go thy way; thy faith hath made thee whole."

Going by the way of Nain, "When he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a

widow" (Luke 7:12). This was the occasion for the exercise of such comfort as he alone could give. Touched with compassion, he touched the bier and bade the young man arise, and delivered him to his mother. What a deliverance!—from death, from sorrow; and all on the highway just outside the city gate.

Many other beautiful instances in the life of Christ show how he used the common occurrences of travel as leading to his noblest teaching, and the exercise of his miraculous healing power.

CHRIST A GUEST.

Few were the social occasions of his times when Christ was asked to share the festivities of the hour. And yet the life of Jesus reveals the sanction of his presence at the marriage feast in Cana, at the "great feast" of Matthew, and at the supper made for him in the house of Simon in Bethany. It is worthy of note that such occasions occupied but little of the great Teacher's time. He was not, in the modern sense, a man of society. He had his place at the marriage and at the feast. His own presence at Cana may have increased the number of guests at the marriage. Was it the marriage of Peter to which he was bidden? No matter whether his, or another's, Jesus, and his mother, and his disciples were there. In a most unpretentious manner Jesus sanctioned the customs of the marriage by supplying, in a miraculous way, wine, at the suggestion of his mother. Christ used, on this occasion, the lack of wine as an opportunity to begin his miracles. We are told in John 2:11, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

Matthew, or Levi, the son of Alphæus, the hated

publican, received the honor of a call to discipleship. In turn, he honored his distinguished teacher by making "him a great feast in his own house: and there was a great company of publicans and of others that sat down with them" (Luke 5:29). Christ was the honored guest. How will he demean himself? Unaccustomed to such occasions, especially where so many civil officers are gathered, what will be the nature of his conversation? He does not make himself the hero of the occasion by reference to the many marvelous events of his career, but maintains a dignified bearing, and silence until called out by the quibbling of the officious scribes and Pharisees, who object to the disciples eating with publicans and sinners. Jesus knew the sinfulness of those with whom he sat at meat, but as well, he knew the hypocrisy of the Pharisees, and they were made to feel the keen blade of irony such as he seldom used, "They that are whole need not a physician; but they that are sick;" following with the great principle of his mission, "I came not to call the righteous, but sinners to repentance." This shows the trend of the conversation of the distinguished guest at Matthew's great feast.

At the home of Simon, in Bethany, Jesus, as the guest, was spending his last Sabbath evening prior to his crucifixion. Judas Iscariot, who already doubtless entertained thoughts of betraying him, was probably an honored son in the home. (See John 13:2; Mark 14:3, 10; Matt. 26:6, 14; John 12:4.) Mary and Martha and Lazarus were there. What were the gracious words that fell from Jesus' lips, what the expressions of tenderness that moved their hearts, we are not told, but Mary, who aforetime sat lovingly at his feet, finds again her place, and now with ointment, "very costly," she "anointed the feet of Jesus,

and wiped his feet with her hair" (John 12:3). Teacher or guest alike, the Master finds the occasion at hand to cheer the faithful one, and when Judas objects, Christ says, "Let her alone; why trouble ye her? she hath wrought a good work on me. . . She hath done what she could." Sweeter than the incense of costly spikenard are the tender accents of his voice on her ears and on the ears of the listening world. Oh, what a guest was Jesus! What lessons he leaves for us! How blest are they in whose homes he tarries!

CHRIST IN THE SYNAGOGUE.

At the time of Christ's incarnate life, the synagogue furnished the most common place of worship. It is said that in Jerusalem alone, at that time, there were as many as four hundred and eighty synagogues. They were very common among the Jews of the dispersion everywhere. These services occurred on the Sabbath, Monday, and Thursday, regularly. Christ frequently attended. Special mention is made of him in connection with the synagogues in Nazareth, Capernaum, and throughout Galilee. Of the two, only, we may now speak in particular:

1. *At Nazareth.* "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16). Here is mentioned Christ's habit of attending the synagogue service, possibly also the fact that he customarily took part in conducting the services. May he not have been the stated leader in his home town? If not, then as one of the congregation he sought the privilege accorded his countrymen. In opening the roll he read from Isa. 61:1 the prophetic description of his own mission, "The Spirit of the Lord is upon me because he hath

anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19). The lesson was brief. It was read with deep interest "and the eyes of all of them that were in the synagogue were fastened on him." It was a lesson of personal application, both to reader and hearer. He used it as such and said, "This day is this scripture fulfilled in your ears." How delicately the matter is handled—without boasting, but with assurance. The spirit in which it was done sanctified the claim. "And all bare him witness, and wondered at the words of grace which proceeded out of his mouth." (R. V.). Thus, in the synagogue, as afterward in the temple, Christ laid claim to his high mission.

2. *At Capernaum.* Following his teaching and rejection at Nazareth Jesus went to Capernaum, where he made his home during many visits into the country about. We are told that he came into the city "and taught them on the sabbath days" (Luke 4:31), during his teaching in Galilee.

Of these Sabbaths, a very memorable day was that on which he healed a man "which had a spirit of an unclean devil." This one "cried out with a loud voice, Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God" (R. V.). Where men were silent, devils bore testimony to Christ's dignity. They felt his presence. We wonder, Were men less hardened to-day, would not his presence be felt? Jesus, asserting his power over demons, rebuked the devil, bidding him be silent and come out of the man. One last struggle with his victim, and the devil "came out." Strange scenes

are these in the staid Capernaum synagogue. These are marvelous words; even devils must obey. Lord Jesus, enter into thy house in every city, in every land, and speak the liberty-giving word.

For other references to Christ and the synagogue worship see Luke 4:15; 6:6; Matt. 4:23; 9:35; Mark 1:39.

Enough has been seen in this chapter to lead the student who is willing to learn of the great Teacher to add to his knowledge many other suggestive scenes in the life of Jesus, where he employed the time, by others wasted, in showing the way of life more clearly. Rocking on the billowy sea, walking on the great deep, overlooking the treasury, bearing the sorrows of Gethsemane, or the cross of Cavalry, the heart of the Master poured out its words of instruction and comfort to the weary. It might, however, seem incomplete, were not some brief mention made of Christ's recognition of the

Great Annual Gatherings. These he was taught to reverence and observe from his youth. We find him at the age of twelve attending with Mary and Joseph the Passover at Jerusalem. (See Luke 2:42-50.) Here is given a glimpse of the marvelous knowledge and skill that characterized his after life. Here is uttered the key-note of his mission, "Wist ye not that I must be about my Father's business?"

First Cleansing of Temple. Eighteen years, perhaps, after his conversation with the doctors in the temple, he appears again, this time clothed with authority, received formally at the Jordan. It is the time of the Passover. Every place is crowded with the multitude of worshipers from far and near. Those who sold oxen and sheep and doves, and the money-changers ply their trade busily in the sacred precincts. What a motley throng! How changed the sacred scenes about the

holy place! Stalls for beasts within the sacred enclosure little accorded with its sanctity. But every one must be provided with a suitable offering, every one must have the temple shekel to place in the treasury as the atonement for his soul, and so the bustle and hurry go on in deafening accents mid the loud cries of the traders hawking their wares. The antitype is lost sight of in the type—they see the figure, but that prefigured is forgotten. How often so in the great enthusiasm of the church to do and appear to do, the spirit and soul of all is neglected. Thus Jesus is made to drink the dregs of the bitter cup, "The zeal of thine house hath eaten me up" (Ps. 69:9; John 2:17). O church of the living God, exalt Christ; let nothing hide his face. Why consume the gold and retain the dross?

What true minister of Jesus Christ has not been, like him, sorely beset by the worldliness of the church? What did Christ do? He did what the occasion demanded. "When he had made a scourge of small cords, he drove them all out of the temple." This seems like summary dealing with them, but this was no new crime. Years added to years they had done on this wise. Heroic measures were needed. The wonder is that a single stranger, without recognition or authority from the church at Jerusalem, could accomplish so much. But the divine light that shone in his eyes, the accusing fire that burned in their souls made the victory an easy one. And the temple was restored again to the rightful worship of God.

Second Cleansing of Temple. Strange that they should so soon relapse into this profane use again. But barely three years have passed when Jesus comes, again to find them merchandising in the temple. Again he casts them out, reminding them of the scriptures, "My house is a house of prayer" (Isa. 56:7; Matt. 21:13;

Mark 11:17; Luke 19:46). At various times besides those mentioned Jesus was present at the temple services. He honored them. While there was much he could not approve, nevertheless he sanctioned all that was good. Indeed, his earthly life seems to culminate in and about the temple. The records of the passion week are full of detail. He teaches and heals in the temple. His parable of the "wicked husbandman" (Mark 12:1-12) is intensely practical and exasperating to the Jews. He has made his triumphal entry into Jerusalem; he has taken his rightful place in the temple, and he demeans himself as King. These are great object-lessons. Jesus is the universal teacher. Every event, every occasion, every deed becomes a lesson. Ought we not to imitate him in this? use every occasion as an opportunity, and make every act of our lives an object-lesson for spreading the truth? Are we not seen, and are not our lives read of men?

CHAPTER XI.

Christ's Use of the Simile.

From every point of view Jesus was a marvel to the thoughtful Jew. He was not a rabbinical scholar according to their ideas, yet he went into the synagogues and into the temple and taught most profound things concerning the kingdom of heaven. They "marvelled, saying, How knoweth this man letters [learning], having never learned?" (John 7:15). Barring divinity, he is the greatest literary prodigy of all ages.

The sayings of Jesus abound with the most beautiful figures; not always easily cast into our cold and rigid rhetorical formula, but ever supplying the mind of the reader with unbounded delight. A rose here, an evergreen there, a beautiful magnolia yonder—all nature conspires to pour her wealth of beauty and loveliness from the crystal fountain of his matchless voice. The creator of all things, he speaks from the very heart of nature. A Jew, yet not altogether Jewish, he lives in a broader realm than Jewish thought affords. With all the high imaginative conceptions of Jewish learning he possesses the artistic beauty of the Greek, and the romantic wealth of the western world as well.

But Christ's words are not read for their beauty. Of greater importance is their meaning; this the world seeks. To understand Christ he must be studied as a rhetorician. His rhetorical figures hold many of the beautiful truths of his teachings. Like the aroma of the rosebud they await the unfolding of the flower. A few brief chapters will be devoted to this task.

We shall consider first the *simile*. This is a figure

which expresses the likeness one object bears to another. Very naturally, Jesus saw many similarities between heavenly and earthly things. So he presented the spiritual in its relation to the physical. Things material become object-lessons leading out the mind to things immaterial. Their relation forms the basis for the Gospel simile.

Jesus made use of the common forms of comparison, freely, but passed beyond these to the stronger expression of the simile, metaphor, parable, etc. In passing from the known to the unknown, comparison of similars forms the easiest stepping-stone. So Jesus in teaching said: "As ye would that men should do to you, do ye also to them likewise" (Luke 6:31). "Be ye therefore merciful, as your Father is also merciful" (Luke 6:36). "As it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26). "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). "As I have loved you, that ye also love one another" (John 13:34). "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). To these instances hundreds might be added. Christ could use comparison in its most effective and attractive manner, without danger of misguiding. Are you a teacher, study how the Master saw and used similitudes.

Comparison graduates almost imperceptibly into the simile, the latter, however, requiring that its objects differ in kind. This was no barrier to its use in the language of Jesus. With what beauty he exclaims, "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43). How exalting the similitude! How enrapturing the thought! In the end, at the culmination of all things, the righteous, only a little light in this world, shall burst out in all

the effulgence of the sun. O Jesus, we bless thee for this word, this picture. It cheers the weary pilgrim. "What must it be to be there!"

How pathetic his word of instruction, "Behold, I send you forth as lambs among wolves" (Luke 10:3). The disciples could not misunderstand. How, when persecuted and tried, faint and weary, this picture must have become more and more impressed upon their minds. Like the anointing of Jesus' feet, it was preparatory to the death they should die. On the return of "the seventy" Jesus said, "I beheld Satan as lightning fall from heaven" (Luke 10:18). Again, he said: "Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*" (Luke 11:44). "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto the whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness" (Matt. 23:27).

Other examples might here be added. Suffice it to suggest that, in interpreting the similes of our Master, not every resemblance must be pressed into use. Only that for which the likeness was used furnishes a certain basis for teaching. Much is unjustifiably added to the Scriptures by using parts of the figure not sanctioned by the writer. This is as fallacious as the justification of controversial disposition by the quotation, "Without controversy great is the mystery of godliness" (I. Tim. 3:16), or the plea made by a learned minister, that *all* affliction was from God because it was written, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). It only follows that every one is chastened, not that all chastening is by the Father. Man is errant. The Word is true. For other examples of simile see Matt. 23:37; 25:32.

CHAPTER XII.

Christ's Use of the Metaphor.

Nowhere does language assume a more entrancing form than in the metaphor from the lips of the great Rabbi—it is darkness at noonday, it is a tropical sun in northern climes, it is the roar of the tempest bursting on the calm zephyrs of the evening. Hear his voice: "I am the light of the world" (John 9:5). "Ye are the light of the world" (Matt. 5:14). "I am the bread of life" (John 6:35). "Ye are the salt of the earth" (Matt. 5:13). "This is my body" (Matt. 26:26). "This is my blood" (Matt. 26:28). "I am the door: by me if any man enter in, he shall be saved" (John 10:9). "I am the true vine, and my Father is the husbandman" (John 15:1). "I am the way, the truth, and the life" (John 14:6). "The words that I speak unto you, they are spirit, and they are life" (John 6:63). "Have not I chosen you twelve, and one of you is a devil?" (John 6:70).

But why add further to these sayings? They are wonderful words. Jesus uses with great calmness this inspiring figure, seemingly unconscious of its power. Here the predicate is not said to resemble the subject, but is affirmed of it. Moreover the predicate is not a quality itself, but the name of an object used by metonymy to represent a quality in a striking manner. Jesus said to Martha, as she wept over the death of her brother, "I am the resurrection, and the life" (John 11:25). Here the term "resurrection" represents the power to raise the sleeping and decaying body from the grave and reanimate it; and this is not merely poten-

tially, but as actually accomplishing the end. In this instance the language is a metaphor. Beneath the language is the mighty truth of Jesus being the essence and essential in the resurrection.

The metaphor, it will be observed, while most beautiful and of great strength on the lips of the Master, is difficult of use by any but the learned and skillful in language. The study of it should not be neglected. In it we catch glimpses of the great Orator at his sublimest heights. What power, and what beauty in those matchless expressions!

CHAPTER XIII.

Christ's Use of the Parable.

The parable is peculiar to the teachings of Christ. It is the most distinguishing characteristic. Others have rarely attempted its use; even then accomplishing little more than to render themselves ludicrous in the eyes of others.

The parable is defined as "a short fictitious narrative of something which might really occur in life or nature, by means of which a moral is drawn" (Webster).

"A parable is a short allegory in which some religious or moral truth is taught or illustrated" (William Williams, B. A.).

"Parables are short accounts of something real or supposed, used by our Lord in illustration or inforcement of his teaching" (Brainerd Kellog, LL. D.).

The parable is often introduced as a simile, using some comparative word; as, "The kingdom of heaven is likened unto a man which sowed good seed in his field" (Matt. 13:24); "The kingdom of heaven is like to a grain of mustard seed" (Matt. 13:31. See also verses 33, 44, 45, 47); "So is the kingdom of God, as if a man should cast seed into the ground" (Mark 4:26. See verse 30).

It is worthy of notice that Matthew usually introduces parables thus, Mark sometimes, Luke never, while John records no parables as such, only using the term in Christ's discourse on the good shepherd. (John 10:6.) The parable is regarded as a short allegory. But the allegory is composed of a series of metaphors so connected as to form a story. The parable appears, therefore, to be quite complex in its structure, and is

therefore the more difficult of interpretation and use. We study the parables chiefly for the truth they contain.

A few rules or suggestions aimed to guide in their interpretation may be useful here:

1. Determine carefully what belongs to the parable.
2. Study the natural picture, the times, customs, manners of the people, characters of persons mentioned, etc.
3. Find what moral or scriptural truth Christ would teach.
4. Use the parable to illuminate, or illustrate that truth.
5. Do not expect to find a similitude at every point.
6. Remember that the parable is not, of itself, the basis of doctrinal teaching, but only an illustration.

While any set of rules may be helpful it is hardly to be expected that they cover every point to be observed, or guarded. Dr. Edwin W. Rice, in People's Commentary on Matthew, p. 138, observes that, "Jesus gives us the best guide in his own interpretation of the sower and of the tares and of the wheat. Study them and learn to interpret others." A danger signal may be found in "Helps to the Reading of the Bible," p. 91. We cannot infer from the parable of the ten virgins (Matt. 25:1), that because five are represented as wise and five foolish, half of those who make a profession of religion will finally be saved and half finally perish.

Jesus, when asked why he spoke in parables, gave his own reason in Matt. 13:11-17.

A parable, unlike an allegory, is separable from the truth it teaches. It is a narrative true to nature in itself. It veils the truth. To the anxious learner it is very plain, to the quibbler it is all mystery.

Parables are presented in different ways:

1. Without introduction; as, "A certain man had a fig tree" (Luke 13:6-9).

2. In the form of a similitude: "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?" (Mark 4:30).

3. Without explanatory remarks; as that of "The Prodigal Son" (Luke 15:11-32).

4. With explanatory remarks preceding; as that of "The Great Supper." (See Luke 14:7, also 15, 16.)

5. With explanatory remarks following; as that of "The Lost Sheep" (Luke 15:3-7), and "The Lost Piece of Money" (Luke 15:8-10). (See Barrows' Companion to the Bible, p. 560.)

The direct statements of Christ almost imperceptibly grade into the form of parables at times. See John 11:9, 10, where Jesus, answering a protest to his going to Jerusalem where his life would be endangered, said, "Are not there twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." See also Matt. 9:15-18; Mark 4:21-25. These are not generally mentioned as parables.

List of Christ's Parables.

1. The Sower. Matt. 13; Mark 4; Luke 8.
2. The Seed Growing Secretly. Mark 4.
3. The Tares. Matt. 13.
4. The Mustard Seed. Matt. 13; Mark 4; Luke 13.
5. The Leaven. Matt. 13. Luke 13.
6. The Hid Treasure. Matt. 13.
7. The Pearl of Great Price. Matt. 13.
8. The Draw-net. Matt. 13.
9. The Good Samaritan. Luke 10.

10. The Importunate Midnight Friend. Luke 11.
11. The Rich Fool. Luke 11.
12. The Barren Fig Tree. Luke 13.
13. The Great Supper. Luke 14.
14. The Lost Sheep. Matt. 18; Luke 15.
15. The Lost Piece of Money. Luke 15.
16. The Lost (Prodigal) Son. Luke 15.
17. The Unjust Steward. Luke 16.
18. The Rich Man and Lazarus. Luke 16.
19. The Importunate Widow, or The Unjust Judge. Luke 18.
20. The Pharisee and Publican. Luke 18.
21. The Laborers in the Vineyard. Matt. 20.
22. The Pounds. Luke 19.
23. The Two Sons. Matt. 21.
24. The Wicked Husbandmen. Matt. 21; Mark 12; Luke 20.
25. The Wedding Garment. Matt. 22.
26. The Ten Virgins. Matt. 25.
27. The Talents. Matt. 25.

To this number others are added by some. From the above table it may be seen that three are recorded by Matthew, Mark, and Luke; two by Matthew and Luke only; nine by Matthew alone; one by Mark alone; twelve by Luke alone.

The parables of Christ are unique in the world's teaching. Among the nearest approaches are portions found in the Old Testament, as in Judges 9:7; II. Sam. 12:1; 14:6; I. Kings 20:39; II. Kings 14:9; Isa. 5:1. Jesus, as the teacher's model, seems in the parable unapproachable. At least, it remains for coming ages to produce his like in its skillful use. We explain, we illustrate, we picture, by word or chart or illuminant. We are following as best we can. When shall we be as he is? When be able to teach as he taught?

CHAPTER XIV.

Christ's Use of Metonymy.

Metonymy is a trope in which one word is placed instead of another readily suggesting it; as in the Golden Rule explanation, "For this is the law and the prophets" (Matt. 7:12) meaning the *teaching* of the law and the prophets. So in Matt. 10:38, "And he that taketh not his cross, and followeth after me, is not worthy of me." Cross is here placed instead of burden, or condition of sacrifice and suffering. One can but feel that no word is so applicable here as cross. It suggests the holy, sacrificial sufferings of Jesus. It is surpassingly strange that any should take it literally and wear the "crucifix," as do the Roman Catholics. Infinitely deeper is the meaning of our Lord; its spirit dwells in the throes of Calvary.

This figure comes readily to the Hebrew mind. It is not uncommon in most languages. Jesus used it freely, and by it not only gave clearness to his teachings, but beauty and strength as well. It may profit us to look at his words from this point of view. How beautifully he observes, "The *harvest* truly is plenteous" (Matt. 9:37), when he saw the fainting multitudes "scattered abroad, as sheep having no shepherd." Who but the Master would have thought of harvest? And yet it is just like him. His heart yearned to gather them in his arms, as the gleaner the sheaves. And then the pitiful neglect of the golden grain touched him, and he mourns, "but the labourers are few."

We are instructed to pray, "Give us this day our daily bread" (Luke 11:3). Bread here represents all our

temporal needs. How comprehensive! What better expression than in bread, the chief support of life?

Have you heard of the "strait gate"? (Matt. 7: 13). Where is it? on what eminence? what pathway leads thither? are there sylvan bowers enchanting the pilgrim thitherward? is it of golden trellis? has it arches and towers? Ah! why do I ask? Jesus talks of something else. I know it. I feel it. It is not material. It is spiritual. He only mentioned a gate to have me think of something else. How plain and helpful his words! I wonder that he should be so kind to speak in a way that I might understand.

Christ is giving instruction to twelve disciples, directing them where to go, "not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matt. 10: 5, 6). Strange nomenclature! say they. Are the Jews astray, lost from Father's house? 'T is the Master suggests it. Teach it. Go to them. Seek them. Find them in the Saviour's name. And seeking, seek not Jews alone; seek for the lost among all the Israel of God. What beautiful metonymy! How thought takes the wings of the morning!

Metonymy, from the Greek μετά (meta), suggesting change, and ὄνομα (onoma), name, aptly characterizes that which takes place in the use of this rhetorical figure. The name is changed that understanding may be enlightened. Moreover, the law of teaching, going from the known to the unknown, is faithfully observed. Jesus says, "The workman is worthy of his *meat*" (Matt. 10: 10). All understand that meat is relied upon to sustain life, and in a broader sense represents whatever is so used. This beautiful rhetorical figure is met at every hand. "Beware of false prophets, which come to you in *sheep's clothing* [disguise], but inwardly they

are *ravening wolves"* (Matt. 7:15). What could be stronger than this change of name, wolves, rapacious wolves? The word is itself a commentary on the thought. On the lips of Christ the pleasing figure becomes a search-light, "for he knew what was in man."

Due recognition must be had of this figure to arrive at a correct interpretation of Christ. Often is found named the cause for the effect, the container for the contained, the sign for the signified, the instrument for the agent, the author for the work, progenitor for progeny: "When you come into an house, salute it" (Matt. 10:12). "If a house be worthy, let your peace come upon it" (Matt. 10:13). "In my Father's *house* are many mansions" (John 14:2). In the first quotation "house" stands for the building, but "it," the antecedent of which is house, refers to the inmates. In the second quotation "house" stands at once for the persons within, while in the last quotation, "Father's house" represents the spiritual structure "not made with hands," the eternal abode of the righteous. Yet in each the language is most beautifully appropriate.

Following is given some further examples of metonymy as used by Jesus in his teaching:

"Shake off the *dust* of your feet" (Matt. 10:14).

"What ye hear in the ear, that preach ye upon the housetops" (Matt. 10:27).

"Take my *yoke* upon you" (Matt. 11:29).

"Every *plant,* which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13).

"It is not meet to take the children's *bread,* and cast it to *dogs"* (Matt. 15:26).

"And hast revealed them unto *babes"* (Matt. 11:25).

"Beware of the *leaven* of the Pharisees" (Matt. 16:6).

"Thou art Peter, and upon this *rock* I will build my

church; and the *gates of hell* shall not prevail against it" (Matt. 16:18).

"Are ye able to drink of the *cup* that I shall drink of?" (Matt. 20:22).

"The *stone* which the *builders* rejected, the same is become the *head* of the *corner*" (Matt. 21:42).

"Cleanse first that which is within the *cup* and *platter*" (Matt. 23:26).

"Come, ye blessed of my Father, inherit the *kingdom* prepared for you" (Matt. 25:34).

"The *sheep* on his *right hand,* but the *goats* on the left" (Matt. 25:33).

"Let this *cup* pass from me" (Matt. 26:39).

"Go ye, and tell that *fox*" (Luke 13:32).

"Make to yourselves friends of the *mammon* of unrighteousness" (Luke 16:9).

"They have *Moses* and the *prophets*" (Luke 16:29).

"Ye have made it a *den* of thieves" (Luke 19:46).

"Labour not for the *meat* that perisheth, but for that *meat* which endureth unto everlasting life" (John 6:27).

"He that eateth my *flesh,* and drinketh my *blood,* dwelleth in me, and I in him" (John 6:56).

"Ye must be *born* again" (John 3:7).

"Whosoever drinketh of the *water* that I shall give him shall never thirst" (John 4:14).

The number of examples might be increased, but enough are given to show how freely, how accurately, the Master of rhetoric used metonymy. The Bible student must carefully study His work, before he can hope to be proficient in its use. The beauty and value of this figure has been too long overlooked. Christ has given the ideal.

CHAPTER XV.

Christ's Use of Personification, Apostrophe, Hyperbole.

The great Teacher was always deepening thought. He said to the disciples, "I go to prepare a place for you. . . . And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14: 2-6). The mind of the disciples is carried from earthly to heavenly ways. This must ever be the task of the minister and teacher of the word. Lift up the thought, lift the mind, the imaginations, the heart, and so lift the individual into the likeness and image of God. To this end Jesus not only employed quickening thought, but used the arts of presentation. His thoughts were clothed in interesting garb.

A number of rhetorical figures, other than those already mentioned, are found in his words. Some of them follow:

Personification consists in investing inanimate objects with life qualities. This often, as employed, gives vivacity and interest to description. When giving instruction on alms-giving Jesus said, "Let not thy left hand *know* what thy right hand doeth" (Matt. 6: 3). Here the hand is spoken of as capable of knowing. Literally, this seems foolishness, but who could better present the thought of unostentatious giving?

In John 3: 8, he says "The wind bloweth where it *listeth.*" The wind does not put forth volitions, but it is so represented. It is invested with the life and

thought of the Creator, whose mind is past finding out. "So," says Jesus, "is every one that is born of the Spirit." Like the wind they are passive in the hands of God, in the "new creation."

Again, "If thy right eye *offend* thee, . . . if thy right hand *offend* thee" (Matt. 5:29, 30). Here the "eye" and the "hand" give offense as do people. This is personification. But "hand" and "eye" are themselves only by metonymy here instead of whatever may be dear, or dearest, that causes one to err. Thus Jesus in these mirrors reflects to us the real truth, which otherwise we are unable to see.

Apostrophe. Less frequently, perhaps, but not less impassionately Christ uses the apostrophe. By this figure "the absent are addressed as if present, and the inanimate as if intelligent and present" (Williams). When the soul of Jesus was full of sorrow to overflowing at the thought of the imprisonment of his great friend, John the Baptist, and was conscious that this was only in line with the evil purposes of the people toward him, he broke forth in the most pathetic eloquence, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" (Matt. 11:21). Chorazin and Bethsaida, though far removed from the presence of Christ, are brought nigh in vision. They would not hear when he walked their streets and gave them in loving words the message of salvation; now they must hear their doom. It comes to them as the last echoes of a wasted life on the ear of a soul steering out on the sea of eternal night. O Christ, 't is strange that thy sweet, loving voice should be so transformed! What accents shall fall on our ear?

Sad is the task our Lord performs, but to its bitter

end he presses, "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell" (Matt. 11:23). Mountains and vales of Galilee take up the burden of this apostrophe from the Lord, and prolong the sound until distant Capernaum hears. Let every arch and every tower hear the tidings. The Master hath uttered the woe, and the beautiful city shall be no more.

Other examples of the use of the apostrophe may be found in Matt. 17:17; Mark 9:19; Luke 9:41. Perhaps the most exalted example is from Matt. 23:37, 38, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." So beautiful is the vision that we can but fancy Jesus on the slopes of Mount Olivet, pouring out this lamentation over the doomed city. Possibly he was in the temple when he thus addressed Jerusalem.

Young ministers, deeply impressed and longing to pour out the burning, impassionate zeal of their own souls, are apt to abuse the use of this figure. Anything less than the resistless eloquence and energy of a fervor born of God is mockery in the pulpit, and makes the effect ludicrous in the eyes of the hearer.

Hyperbole. The next figure of Christ's rhetoric to be considered is hyperbole. We approach this with consideration. Many see hyperbolical language in the Scripture but hesitate to declare it such. Why? Because of the odium attaching to the figure which is generally understood to be an exaggeration, a representation of things greater or less, better or worse, than they really are. Evidently Christ used such language, which taken literally is exaggeration in its boldest

form. He denounced the scribes and Pharisees as blind guides, who "strain at a gnat, and *swallow a camel.*" On the surface that is an awful perversion, but it is no exaggeration of what Christ really accuses them. Exaggerated literal statements sometimes fitly represent spiritual conditions and facts. Keep then in mind, (1) That the statement taken literally is an hyperbole; (2) that taken in its figurative sense it is real. Following are a few examples of this figure which yield readily to interpretation when the above rules are kept in mind:

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the *beam* that is in thine own eye?" (Matt. 7:3). Literally, it is impossible that a *beam,* a large timber, should be in one's eye. This is exaggeration. But spiritually, this may but faintly represent the blinded condition of many.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19:24). This statement taken literally makes it impossible for a rich man to go into the kingdom of heaven, but regarding it an hyperbole it admits of easy explanation, consistent with the teaching of Jesus concerning the difficulty of the rich entering the kingdom.

On one occasion Jesus said to the chief priests and elders (Matt. 21:31), "Verily I say unto you, That the publicans and the *harlots* go into the kingdom of God before you." It is not at all probable that harlots, as such, go into the kingdom at all, but Christ teaches that their chances are better than those priests and elders.

At the triumphal entry to Jerusalem the Pharisees rebuke the multitude who cry, "Hosannah to the Son of David," and are answered by Jesus, "I tell you that,

if these should hold their peace, the stones would immediately cry out" (Luke 19:40). We know not how fully nature sympathizes in the honor due Jesus, but feel that this language finds its best interpretation in the manner given above. We leave this figure with the suggestion that the language of Matt. 18:6 is of this nature, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." He knew how to use this figure method. We do not. Too frequent use of the hyperbole vitiates confidence in the minister's veracity.

To the above might be added other examples, and still other figures employed by the Master. There is not a little humor in the suggestion of Christ, "Which of you by taking thought can add one cubit unto his stature?" (Matt. 6:27). Think of a scrawny dwarf, dancing around, fretting about his size. Or look at the old weather prophet's visage when Christ says, "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower" (Luke 12:54). There is high, pure witticism in this, if indeed it does not border on sarcasm. Is there not a tone of irony in the saying, "They that are *whole* have no need of the physician, but they that are sick: I come not to call the *righteous,* but sinners to repentance" (Mark 2:17)? Who could be "whole" among them? Who "righteous?" Who but the scribes and Pharisees, boastingly taunting the disciples about Christ eating with sinners? They feel the bitter shaft of his irony.

We leave this field of investigation with reluctance. How varied is Christ's style, how interesting everywhere! Every thought is set with an amethyst, a ruby, an emerald. The attempt at classifying these is imperfect, but it is suggestive.

CHAPTER XVI.

Christ's Word-Pictures or Illustrations.

Many of the most beautiful sayings of Christ are in word-pictures. Sometimes they are in a single sentence, often they are extended into a paragraph. It is not always easy to draw the line between these and the parables. Christ thoroughly illuminated his teachings by illustrations. These took on many forms. His word-pictures are among the most interesting. He not only sanctioned the use of illustration, but used object-lessons, as in the case of the little child placed in the midst of the disciples (Mark 9:36) and the "penny" bearing Cæsar's inscription (Luke 20:24).

No minister or teacher, however gifted in abstract thought and the power of presenting it, can afford to discard Christ's method of illustrating. Gen. O. O. Howard in *The Homiletic Review* of 1898, page 411, in speaking of his own method of finding a lodgement for the truth, says: "Sometimes I have used a direct statement and enforced it by one or more passages of scripture, but habitually I have endeavored to start with an illustration which is intended to be of sufficient interest to secure the attention and affect the memory, and gradually work up to my bold, condensed statement of truth. For example, let us take the scripture: 'The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' Now, desiring to present the subject of God's love, I first conceived as clearly as I could the parental relationship,

the paternal love. Then I have begun by using five or six different illustrations of an earthly father's love, and some more of a mother's love. Then I have endeavored to expand the idea to the mind of the hearer, to catch a glimpse of the father's love as exemplified and manifested in the son." Thus he treats the subject of love. In like manner, everlasting life, and the clause relating to the wrath of God.

This is the great Teacher's method. We will look at a few of the word-pictures Christ used: In his mountain sermon he announces that sublime simile, "Ye are the light of the world" (Matt. 5:14), and just under this wonderful truth hangs that beautiful picture, "A city that is set on an hill cannot be hid." Let the eye rest on the Oriental city, yonder on the slopes of Mt. Lebanon, or by Hermon, or by Tabor, or think of Mount Zion, and the holy city of Jerusalem, cities that cannot be hid. Think well of this scene, it is the reminder that the world is looking on you, on your light, and must walk, or fall, thereby.

It is a dissolving picture the Master uses, and in the next verse it is a candle,—under a bushel? no; on a candlestick, and the house is beautifully lighted up. Who can forget the candle, or the candle under a bushel? The picture lives in the mind and continues teaching.

The picture of the trumpeter, in Matt. 6:2, is a forcible illustration of the vain glory of men. "Do not sound a trumpet before thee." Hypocrites want their deeds advertised. See that one about to fast, how he disfigures his face (Matt. 6:16), a veritable contortionist. Look on the picture Christ has drawn. Laugh if you wish, but let the lesson sink deep into your mind.

Speaking of the insecurity of earthly treasures, he hangs out a little picture of the moth consuming the

garment, another of rust corroding the metal, and one larger still of the *thief* stealthily taking away the treasure while the good man sleeps. (Matt. 6:19.) These are for children, you say. Very well, teach the child thus, and the man will be instructed.

In Matt. 6:26, 27, is another picture. It is on Divine providence. It is in two parts: The first is a farmyard, abounding with fowls, "They sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." The second is a field, "Consider the lilies . . . how they grow; they toil not, neither do they spin." Christ, the great artist, adds to these another picture by way of contrast; it is of King Solomon, "in all his glory," saying, even he is "not arrayed like one of these." How simply and forcibly Gods care for his children is taught.

In Matt. 7:16 we have the scene of a man seeking to gather grapes from the thorn-bush, and figs from the thistle. How foolish he seems! Yet his seeking will as likely be rewarded as his who seeks good deeds where the heart is impure. At the close of the Sermon on the Mount Christ gives correlate pictures. They furnish the most beautiful appeal to his hearers: The first is of a wise man, secure in his well-founded house while the storm and tempest rages. The second is of the foolish man in his house on the sand, in great alarm as the roaring torrents madly dash against it and beat it down before them. The wise builder is he who heareth Christ's sayings and doeth them, while the foolish builder represents those who hear but do them not.

A touching picture of the Saviour's sacrifice of earthly comfort is given in two scenes: The one presents the bare comforts provided by nature for the foxes —holes in the earth or rocks; and the other what instinct could do for the birds of the air—nests in the

branches of the trees. These, humble as they are, are more than the Saviour could claim as his own. "The Son of man hath not where to lay his head" (Matt. 8:20; Luke 9:58). This, were he among friends, would be a little burden, but three years spent in this manner among an unfriendly people had its sorrows.

The contentious character of the Jewish people in the time of Christ was represented in the caricature of the little pipers and the would-be dancers and mourners in the market-place of the great city. They find fault and complain, We have done our part, but you have done nothing.

John the Baptist eats no bread and drinks no wine, yet, "He hath a devil." "The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!" (Luke 7:31-34). "Were ye wise" says the teaching, "there would not be such contradiction," for "wisdom is justified of all her children" (Luke 7:35).

See also the word-pictures of the offending eye (Matt. 5:29), and the offending hand (Matt. 5:30), of the mote eye and the beam eye (Matt. 7:3), of Sodom and Gomorrah in judgment (Matt. 10:15), of the sheep among wolves (Matt. 10:16), of the wise serpents, and the harmless doves (Matt. 10:16), the sparrow sale (Matt. 10:29), the spoiler binding the strong man (Matt. 12:29), taking up the cross (Matt. 16:24), drowned by a millstone (Matt. 18:6), the camel passing the needle eye (Matt. 19:24), the blind leading the blind (Luke 6:39). To these might be added many more.

It may be observed that Matthew gives more of these pictures than the other evangelists. This argues in favor

of a Hebrew original for Matthew, and also indicates that he wrote for the Jewish people. Let the reader remember that it is the model Teacher's method shown in this chapter. To use illustrations that illustrate and illuminate, requires careful study.

CHAPTER XVII.

Christ's Use of Quotations.

Christ quoted chiefly from one class of writings; namely, the Old Testament books. These he frequently used. Had he taught other things than Christianity he might have quoted more largely from other sources. The Old Testament writings were the only authentic works on religion. The following facts are worthy of mention: (1) Jesus quoted mainly from the Septuagint, or Greek translation of the Old Testament, though Matthew's Gospel follows rather the Hebrew original. The Greek was extant and in most common use at the time of Christ. (2) He often quoted freely, giving the sense rather than the letter. His rendering serves as their best interpretation. (3) His quotations indorse the whole of the Old Testament as it is commonly received. (4) He does not quote from the Apocryphal books. (5) There are recorded by the evangelists the following number of recognized quotations made by Christ: [1]Matthew, eighty-one; Mark, forty; Luke, forty-seven; John fifteen.

The whole number of quotations and references made by Christ which are recorded is one hundred and eighty-three. Thus we see that he made quite free use of the Old Testament writings. These quotations form one of the strongest links between the Old Testament and the New Testament and between the Jewish religion and Christianity.

Types and symbols play their parts, prophecy has its part, but Christ inseparably connects them by his teach-

[1] In this count, Rev. William Heber Wright, M.A., in the International Teachers' Bible has been mainly followed.

ings from the Old Testament text-books. Learning from him, the disciples and evangelists used the same, and thus we hear that Philip, the evangelist, taking the text from Isaiah, read by the Ethiopian treasurer, preached unto him Jesus. (Acts 8:35.)

The comparison of the St. James translation and the Revised Version with the Hebrew and the Septuagint furnishes an interesting and profitable line of study. One instance, as given by Rev. E. P. Barrow in "Companion to the Bible" must suffice:

Hebrew. "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to the bound; to proclaim a year of acceptance to the Lord" (Isa. 61:1, 2).

Septuagint. "The spirit of the Lord is upon me; because he hath anointed me to preach good tidings to the poor; he hath sent me to heal the broken-hearted, to proclaim release to the captives, and recovery of sight to the blind; to proclaim the acceptable year of the Lord" (Isa. 61:1, 2).

New Testament. "The spirit of the Lord is upon me; because he hath anointed me to preach good tidings to the poor, he hath sent me (to heal the broken-hearted) to proclaim release to the captives, and recovery of sight to the blind, to send away free the bruised (perhaps from the Greek of Isa. 58:6); to proclaim the acceptable year of the Lord" (Luke 4:18, 19).

Mr. Barrow's translation in Luke follows neither the Authorized nor the Revised Version exactly. This citation is a fair example of the differences that exist between the different renderings. The sense is preserved. It is notable that in a few cases in which the Septuagint does not faithfully preserve the meaning

Christ quotes from the Hebrew. (See Hosea 11:1, quoted Matt. 2:15.)

The manner in which Christ gave reference or acknowledged quotations is both interesting and instructive, and presents the best model for those who thus use the writings of others.

"It is written" is the unique and simple manner in which his first quotation is introduced. (See Matt. 4:4, 7, 10.) This is when in contact with Satan, in the temptation. It, at first thought, may seem to be lacking in respectful recognition of the author, but upon consideration will be found to pay the highest tribute to the divine records. They are absolute authority, so his reference says. In it he assumes his loyalty to the Word, and his determination to abide by it, as well as the thought that the records should have universal recognition. Suggestions to the contrary, from whatever source, must be disregarded. "It is written in the prophets," locates more definitely the source of the quotation, and recognizes in his time a certain collection of such writings. (See John 6:45.)

"It is also written in your law" (John 8:17; see also John 15:25), locates definitely and points to a recognized collection, or work. Thus Christ recognizes the two chief divisions of the Old Testament; namely, the Law and the Prophets, as elsewhere, also, the Psalms.

"Have ye not read," is used to call attention to the Bible, (see Matt. 19:4, and Mark 2:25,) which it does in the most confident way.

"It hath been said," and "ye have heard that it hath been said," are forms which Christ used as occasions suited.

"That it might be fulfilled which was spoken by Esaias the prophet" (Matt. 4:14), gives the personal

authorship. In like manner, "Moses said" (Mark 7: 10), and "God commanded" (Matt. 15:4).

"Ye have heard that it was said by them of old time" (Matt. 5:21), emphasizes the ancient teaching so long and so favorably received.

To these, other citations might be added, but the above show how Christ commonly introduced his quotations. It should not go unnoticed that a large proportion of his references to the Old Testament teachings are used with no mention of the source from which they come. No one, however, has ever been impressed with any effort on his part to palm off another's work as his own.

The ends for which Christ used quotations are many:

For Argument. When the Pharisees came "tempting" him concerning the matter of divorce, Christ quoted from Gen. 2:24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh," (see Matt. 19:5,) thus calling their attention to the Oriental idea of marriage. This was a strong reference, since the quotation was from their own writings. But to this they interposed the inquiry, "Why did Moses then command to give a writing of divorcement?" (Matt. 19:7). This gave Christ the occasion he desired to announce the great principle that divorcement for any other reason than adultery could not legalize remarriage. But for the hope of presenting this thought the tempting Pharisees probably would have gone unanswered. (Compare, also, John 8:7 and Deut. 17:7.)

For Instruction. In the Sermon on the Mount Christ quotes some of the Commandments from Exodus 20, apparently that he may interpret them in the light of the new dispensation. He repeats, "Thou shalt not kill" and adds the Jewish warning. "Whosoever shall

kill shall be in danger of the judgment" (Matt. 5:21). Upon this he turns the spirit search-light and reveals "That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

Again he quotes, "Thou shalt not commit adultery" (Deut. 5:18), to say, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27, 28). (Compare Eccl. 5:2 and Matt. 6:7; Isa. 29:13 and Mark 7:6.

To Establish His Mission and Divinity. On one occasion Jesus asked the Pharisees, "What think ye of Christ? whose son is he?" (Matt. 22:42). They answered, "The son of David." Jesus then referred them to the fact that David in spirit called him Lord, quoting from Psalm 110:1, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool," thus showing that he was before David.

When in controversy with the Jews (John 8:33-58) Jesus was charged with being a Samaritan and having a devil, he laid claim to divine sonship, saying to the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." They said, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus quoted a familiar and well-understood reference from Exodus 3:4, saying "Before Abraham was, I am," thus showing that his being antedated Abraham, and in the use of the sacred "I am," laid claim to equality with Jehovah. Jesus rested his claims on the Old Testament teachings. One may with profit take each quotation made by Jesus from the Old Testament and seek out his purpose therein and the end reached.

Hereto is appended a list of Christ's Old Testament quotations, approved by the best authorities:

Lev. 13:19. Shew thyself to the priest, Matt. 8:4; Mark 1:44; Luke 5:14.

Gen. 28:12. Angels ascending and descending, John 1:51.

Ps. 69:9. Zeal of thine house, John 2:17.

I. Sam. 21:6. David and the shewbread, Matt. 12:4; Mark 2:26; Luke 6:4.

Prov. 30:4. No man hath ascended, John 3:13.

Deut. 8:3. Man shall not live by bread, Matt. 4:4; Luke 4:4.

Deut. 6:16. Thou shalt not tempt, Matt. 4:7; Luke 4:12.

Deut. 6:13. Thou shalt worship, Matt 4:10; Luke 4:8.

Isa. 6:9, 10. Seeing they may see, Mark 4:12; Luke 8:10.

Isa. 61:1, 2. He hath anointed me to, Luke 4:18.

I. Kings 17:9. Sarepta . . . unto a woman, Luke 4:26.

Joel 3:13. He putteth in the sickle, Mark 4:29.

Dan. 4:12. The fowls of the air . . . lodge, Mark 4:32.

Isa. 57:15. Blessed are the poor in spirit, Matt. 5:3.

Isa. 61:2. Blessed are they that mourn, Matt. 5:4.

Ps. 37:11. The meek: . . . shall inherit, Matt. 5:5.

Ps. 24:4. The pure in heart. Matt. 5:8.

Ex. 20:13. Thou shalt not kill, Matt. 5:21; Mark 10:19.

Ex. 20:14. Thou shalt not . . . adultery, Matt. 5:27; Mark 10:19.

Deut. 24:1. Writing of divorcement, Matt. 5:31.

Num. 30:2. Perform unto the Lord, Matt. 5:33.

Isa. 66:1. Swear . . . heaven . . . God's throne, Matt. 5:34.

Ps. 48:2. City of the great King, Matt. 5:35.

Ex. 21:24; Lev. 24:20. An eye for an eye, Matt. 5:38.

Lev. 19:18. Love thy neighbour, Matt. 5:43.

Deut. 18:13. Be ye therefore perfect, Matt. 5:48.

Isa. 26:20. Enter into thy closet, Matt. 6:6.

Isa. 54:13. All taught of God, John 6:45.

Isa. 61:1. To the poor the gospel, Matt. 11:5; Luke 7:22.

Isa. 29:13. Honoureth me with their lips, Mark 7:6, 7.

Deut. 5:16. Honour thy father, Matt. 19:19; Mark 7:10.

Ex. 21:17. Curseth father or mother, Mark 7:10.

Jer. 27:15. Prophesied in thy name, Matt. 7:22.

Ps. 6:8. Ye that work iniquity, Matt. 7:23.

Mal. 3:1. Behold, I send my messenger, Matt. 11:10; Luke 7:27.

Isa. 55:1. If any man thirst, John 7:37.

Isa. 53:4. Himself . . . bare our sicknesses, Matt. 8:17.

Deut. 19:15. The testimony of two, Matt. 18:16; John 8:17.

Jer. 5:21. Having eyes, see ye not? Mark 8:18.

Mal. 4:5. Elias . . . cometh first, Matt. 17:11; Mark 9:12.

Hos. 6:6. I will have mercy, and not, Matt. 9:13.

Isa. 66:24. Their worm dieth not, Mark 9:48.

Gen. 1:27. God made them male and female, Matt. 19:4; Mark 10:6.

Gen. 2:24. Leave father . . . and shall cleave to Matt. 19:5; Mark 10:7, 8.

Isa. 14:13, 15. Exalted to heaven . . . to hell, Luke 10:15.

Ezek. 37:24. One shepherd, John 10:16.

Job 42:2. With God all things are possible, Matt. 19:26; Mark 10:27.

Deut. 6:5. Thou shalt love the Lord, Matt. 22:37; Mark 12:30; Luke 10:27.

Lev. 19:18. Thou shalt love thy neighbour, Matt. 19:19; Mark 12:31; Luke 10:27.

Lev. 18:5. This do, and thou shalt live, Luke 10:28.

Ps. 82:6. I said, Ye are gods, John 10:34.

Mic. 7:6. A man's foes . . . own household, Matt. 10:35, 36; Mark 13:12; Luke 12:53.

Isa. 29:18. The blind receive their sight, Matt. 11:5.

Ps. 118:26. Blessed is he that cometh, Matt. 23:39; Mark 11:9; Luke 13:35.

Mal. 4:5. This is Elias, which . . . come, Matt. 11:14.

Isa. 56:7. House of prayer, Matt. 21:13; Mark 11:17; Luke 19:46.

Jer. 7:11. A den of thieves, Matt. 21:13; Mark 11:17; Luke 19:46.

Jer. 6:16. Find rest unto your souls, Matt. 11:29.

Isa. 5:1-7. Man planted a vineyard, Matt. 21:33; Mark 12:1; Luke 20:9.

Hos. 6:6. Mercy, and not sacrifice, Matt. 12:7.

Ps. 118:22. Stone which the builders, Matt. 21:42; Mark 12:10; Luke 20:17.

Ex. 3:6. I am the God of Abraham, Matt. 22:32; Mark 12:26; Luke 20:37.

Deut. 6:4. The Lord our God is one Lord, Mark 12:29.

Ps. 6:3. Now is my soul troubled, John 12:27.

Ps. 110:1. Sit thou on my right hand, Matt. 22:44; Mark 12:36; Luke 20:42.

Jonah 1:17. In the whale's belly, Matt. 12:40.

Isa. 19:2. Nation shall rise against, Matt. 24:7; Mark 13:8; Luke 21:10.

Dan. 12:11. Abomination of desolation, Matt. 24:15; Mark 13:14.

Isa. 6:9. Hearing ye shall hear, Matt. 13:14.

Ps. 41:9. He that eateth . . . with me, Mark 14:18; John 13:18.

Isa. 43:10. I am he, John 13:19.

Dan. 4:12. Fowls . . . lodged in the branches, Matt. 13:32; Luke 13:19.

Dan. 12:1. Affliction, such as was not, Matt. 24:21; Mark 13:19.

Zeph. 1:3. Gather . . . all things that offend, Matt. 13:41.

Dan. 12:3. Then shall the righteous shine, Matt. 13:43.

Deut. 13:1-3. False prophets shall . . . signs, Matt. 24:24; Mark 13:22.

Isa. 13:10. The sun shall be darkened, Matt. 24:29; Mark 13:24.

Isa. 34:4. The heavens shall be shaken, Matt. 24:29; Mark 13:25.

Dan. 7:13. Son of man coming . . . clouds, Mark 13:26.

Deut. 30:4. His angels, . . . shall gather, Matt. 24:31; Mark 13:27.

Ps. 6:8. Depart from me, all ye workers, Luke 13:27.

Jer. 22:5. Your house . . . desolate, Matt. 23:38; Luke 13:35.

Prov. 25:7. Friend, go up higher, Luke 14:10.

Ex. 24:8. Blood of the new testament, Matt. 26:28; Mark 14:24; Luke 22:20.

Zech. 13:7. I will smite the shepherd, Matt. 26:31; Mark 14:27.

Ps. 42:5. My soul is exceeding sorrowful, Matt. 26:38; Mark 14:34.

Dan. 7:13. Sitting on the right . . . power, Matt. 26:64; Mark 14:62.

Ex. 20:12. Honour thy father and mother, Matt. 15:4.

Ex. 21:17. He that curseth father or, Matt. 15:4.

Isa. 29:13. Honoureth me with their lips, Matt. 15:8, 9.

Ps. 25:19. They hated me without a cause, John 15:25.

Ps. 22:1. Eloi, Eloi, lama sabachthani? Matt. 27:46; Mark 15:34.

Isa. 66:14. Your heart shall rejoice, John 16:22.

Ps. 62:12. He shall reward every man, Matt. 16:27.

Ps. 109:8. The son of perdition, John 17:12.

Lev. 13:49. Shew yourselves unto the priests, Luke 17:14.

Gen. 7:7. Noe entered into the ark, Matt. 24:38; Luke 17:27.

Gen. 19:29. Same day . . . it rained fire, Luke 17:29.

Gen. 19:26. Let him . . . not return back, Luke 17:31.

Ex. 20:12-16. Do not commit adultery, Luke 18:20.

Deut. 24:1. Divorcement, Matt. 19:7.

Ezek. 34:16. Come to seek and to save, Luke 19:10.

Ex. 20:13. Thou shalt do no murder, Matt. 19:18.

Ps. 69:21. I thirst, John 19:28.

Ps. 137:9. Lay thee even with the ground, Luke 19:44.

Hos. 9 : 7. Day of vengeance, Luke 21 : 22.

Ps. 8 : 2. Out of the mouth of babes, Matt. 21 : 16.

Isa. 8 : 14. The stone of stumbling, Matt. 21 : 44.

Lev. 19 : 18. Thy neighbour as thyself, Matt. 19 : 19.

Isa. 53 : 12. Reckoned among the transgressors, Luke 22 : 37.

Dan. 7 : 13. Shall the Son of man sit, Luke 22 : 69.

Hos. 10 : 8. To to the hills, Cover us, Luke 23 : 30.

Ps. 31 : 5. Into thy hands I commend, Luke 23 : 46.

Zech. 12 : 12. All the tribes . . . mourn, Matt. 24 : 30.

Isa. 27 : 13. Angels with . . . sound of a trumpet, Matt. 24 : 31.

Zech. 14 : 5. Shall come . . . and all the holy, Matt. 25 : 31.

Dan. 12 : 2. Righteous into life eternal, Matt. 25 : 46.

CHAPTER XVIII.

Questions—Asked and Answered.

"He was a questioner of wondrous power and depth," is Bishop Vincent's tribute to Christ the Teacher. Jesus availed himself of the Socratic method of instructing so far as it was useful in his work. His avoidance of frivolous, misleading, and useless questions is but another evidence of his exalted character. He gave no theory as to the art of questioning, but exemplified his matchless skill in the art in every interrogation.

Some of his questions exhibit childlike simplicity, while some are astute and others profound. Some were asked to be answered while others were to arouse and quicken thought. At times he asked a question to answer another, and again simply to silence his adversaries. Some of the sublimest truths are set forth in this form.

What instructor has not observed the effects of a question well put? Bright, inquiring eyes, anxious to know, tell of its worth. The many questions of the child tell of its value. Jesus was the universal teacher, and employed the most effectual agencies of imparting instruction.

His use of the question may be studied as follows:

1. *For Simple Information.* When the multitude tarried in the wilderness place, listening to his teaching, until the question arose as to how the people should be fed, Jesus asked, "How many loaves have ye?" (Matt. 15:34). This called forth the information desired, "Seven, and a few little fishes." Examples of this kind are surprisingly rare in Christ's language, because

he knew all things, and need ask no man. (See John 21:5; 11:34.)

2. *To Fix Attention on a Thought.* Having dismissed the embassy from John the Baptist, Jesus began to ask the multitude, "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft rainment? . . . But what went ye out for to see? A prophet?" (Matt. 11:7-9). Thus attention was directed to John, and the minds of the hearers were prepared to hear that highest of all eulogies pronounced on the quaint preacher of the Jordan, "Among them that are born of women there has not risen a greater than John the Baptist" (Matt. 11:11).

3. *To Bring to the Surface What was Concealed.* Christ knew what was hidden and often sought to bring it out that a fuller blessing might be bestowed upon open confession. A poor woman, an invalid of twelve years, had only strength to touch the hem of his garment, but hid her faith. Christ asked, "Who touched me?" All denied. But "when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately" (Luke 8:47). The question, to the disciples unreasonable because of the multitude who thronged Jesus, singled out the poor woman and wrested from her a confession that secured for her the greater blessing, in Christ's words, "Daughter, be of good comfort, thy faith hath made thee whole; go in peace." Many a poor, timid soul stops short of the fuller, richer blessing Jesus longs to give. Have you touched the hem of his garment? Oh, you have touched his heart, be not dismayed! Look into his loving face. Tell him of your faith; tell him all, how

he has healed you, and your heart will be full of peace.

4. *To Secure a Declaration of Belief.* Prominent in the plan of Christ's teachings was the instruction of a few to whom should be committed the work of establishing his kingdom. In the minds of the disciples a few fundamental principles must be lodged. In the brief time allotted little more could be expected. His own dignity and Messiahship well grounded in their faith, all else was measurably secure. On a certain occasion, when near Cæsarea Philippi, after a season of prayer, Jesus put this inquiry to his disciples, "Whom do men say that I the Son of man am?" (Matt. 16:13). Thus the subject is introduced and the horizon scanned. "Some say that thou art John the Baptist: some Elias; and others Jeremias, or one of the prophets," was the ready response to his inquiry, they little discerning his intent. "But whom say ye that I am?" came so directly and pointedly home to them that only the boldest found utterance for the hitherto smothered belief. Simon Peter, at a venture, answered, "Thou art the Christ, the Son of the living God." What anxiety beams from the disciples' eyes at this bold utterance. What will the Master say to this? think they. Anxiety changes to assurance, to delight, as Christ pronounces his blessing on this great confession. The great Teacher's aim is reached, the corner-stone is laid, "Upon this rock," says he, "I will build my church; and the gates of hell shall not prevail against it." This form of address was used to awaken expectation, as in addressing the impotent man, "Wilt thou be made whole?" (John 5:6).

5. *To Awaken Thought.* "Who is my mother? and who are my brethren?" (Matt. 12:48) falling from the lips of Christ must arouse unthoughtful hearers and awaken inquiry as to his character. Does he disown his mother and his brethren? Are they unworthy of his

notice? Surely his memory is not gone, nor his reason defective. Not these; he has other reasons. Ah, yes, he owns these earthly ties, but teaches the heavenly. "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:49, 50). What an awakening came to Simon Peter when Jesus asked, "Lovest thou me more than these?" (John 21:15). He had boasted greater fidelity than they all, saying, "Although all shall be offended, yet will not I" (Mark 14:29). But in the hour of trial he had gone to greater extremes of denial than even Judas himself. He has, doubtless, bitterly repented his inconstancy, but he must think it over, seriously, thoughtfully, in the light of his bold assertions, in the face of the constancy of the faithful one. "More than these?" "More than these?" No wonder poor Peter staggered, stammered out the profession, "Yea, Lord." No wonder that, as Christ pressed the question, Peter finally yielded, claiming only, "Lord, thou knowest all things; thou knowest that I love thee."

How difficult to get men to think, think truly. Peter thinks at last. It is a world conquest to him. The simple question of the Master saved him from the stone of stumbling. (See also Matt. 7:3, 4; 19:17.)

6. *To confound men.* Intriguing Pharisees sought to entrap Christ on the legality of the Roman tribute laws. Looking at the tribute-money Jesus asked, "Whose is this image and superscription?" (Matt. 22:20). They answer "Cæsar's." His response, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's" was unanswerable, and they "marvelled and left him, and went their way."

In like manner when "they watched him, whether he

would heal . . . on the sabbath day; that they might accuse him" (Mark 3:2), he asked, "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace."

When in the temple teaching, his authority was questioned by the priests and elders, to whom he proposed an answer if they would but answer a question from him. He asked them this, "The baptism of John; whence was it? from heaven, or of men?" They had no answer. To say from heaven condemned them for not accepting it; to say from men would bring upon them the disfavor of the people. With this masterstroke Jesus confused and silenced his opposers. (See also John 7:19.)

7. *To reprove and rebuke.* Of this character are the questions: "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" (John 8:46). "Saul, Saul, why persecutest thou me?" (Acts 9:4). "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" (John 18:23). "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5:44).

From the above study of Christ's questions and their use sufficient may be learned to aid teachers and ministers in acquiring a fuller knowledge of their value, and reaching greater skill in using them. This analysis is intended to be suggestive rather than exhaustive of the subject.

The manner in which Jesus heard and answered questions is equally interesting. A few instances must suffice for our notice here:

That was a beautiful answer given John the Baptist on the occasion of Christ's baptism. John said, "I have need to be baptized of thee, and comest thou to

me?" (Matt. 3:14). What a recognition of John's need and Christ's merit! How can the plea be answered? Only the Master knows. Does he plead? He conquers all resistance. "Suffer it to be so now: for thus it becometh us to fulfil all righteousness," is Christ's plea, and John, unworthy to stoop down and unloose Christ's shoes, who thinks only of Christ as the "Mightier," baptizes the Son of God.

"Art thou he that should come, or do we look for another?" is the inquiry from the prison of Machaerus to Christ. John longs for some heart-assuring evidence from the lips of the Master himself. There is little comfort in prison walls. Words at best are uncertain tokens. "Go and shew John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them" (Matt. 11:3-5); this will answer John best. Every doubt will be allayed, and his lonely hours will be cheered. What more thoughtful answer could have been given? It was all John asked, and more.

No legal mind has ever received more food than the lawyer in the answer by Christ to the question, "Who is my neighbour?" (Luke 10:29). The picture given by Jesus shows a poor man illy treated by thieves, half dead, neglected by priest and Levite, whose wants were relieved by a Samaritan. Jesus asks the lawyer to say who was neighbor to the poor man, suggesting two things: (1) The proper inquiry is not who is neighbor to me, but with whom am I neighborly? (2) The exercise of philanthropy is better than theorizing about it. "Go thou and do likewise."

Then came Peter with the question, "Lord, how oft shall my brother sin against me, and I forgive him?

till seven times?" (Matt. 18:21). Now who ever thought of Andrew sinning against Peter? A presumption you say? And then what a stretch of forgiveness, "until seven times?" Ah, short-sighted Peter, your Master is infinitely greater in the forgiving spirit. Jesus said, "I say not unto thee, until seven times: but, until seventy times seven." That was a strong answer. It bears the authority of the great Teacher,—masterly, heroic,—for well did Jesus know that the principle involved more forgiveness on his part than it could ever exact of men.

No matter what a question involved, Jesus was equally at home in dealing with it. "Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" (John 4:9). That the Jews had no dealings with the Samaritans was uppermost in her mind.

This, however, did not for a moment receive his attention, but in harmony with his high thought Jesus led out her mind to the way of salvation. How well if we could follow our Master.

Here came the Pharisees bringing a poor, adulterous woman, and saying, "Moses in the law commanded us, that such be stoned: but what sayest thou?" Jesus is silent. He writes in the sand at his feet. They press the question and Jesus, accepting everything involved, quietly says, "He that is without sin among you, let him first cast a stone at her" (John 8:3-7). The question is solved, and the matter is at an end. The law is vindicated, the guilty are punished, the victim is liberated, and the poor sinner instructed in the ways of righteousness.

How simple! What matchless wisdom! Only Jesus is worthy to teach men how to ask and answer questions. Master, we sit at thy feet.

CHAPTER XIX.

Impassionate Utterances.

"No man used hard words, commonly so called, so specifically and tellingly as Jesus Christ."—*Joseph Parker, D.D., People's Bible, volume 21, page 193.*

By impassioned utterances are meant those which flow from the mind and heart when in a high state of interest or excitement. To guard one's manner of expression at such times requires the greatest care. Almost every minister, or layman, for that matter, has felt the force of this. Strong expressions have been made which in calmer moments were the source of regret. We are not, therefore, to conclude that all impassionate expressions are to be excluded. Some go to this extreme and allow language to become tame and commonplace. Some go to the other extreme and find no language too rough by which to characterize others. Rough language in the pulpit or Bible class is equally as bad as rough language on the street or in society. Here, as in other things, the appeal is to the manner of the great Teacher.

To call attention to the great importance of his words, Christ was accustomed to say, "He that hath ears to hear, let him hear." "If any man hath ears to hear, let him hear, or more frequently, "Verily," or "Verily, verily," ἀμήν, ἀμήν, (amen, amen). Though Jesus repeats this strengthening word often, yet it is never with listless indifference. It is ever heard with interest, for his soul is in it. The "Hear me," and "Listen," of modern speakers too frequently lack soul sympathy, but abound in selfish egotism. In Matthew 15:10, he

called the multitude to him, and said unto them, "Hear, and understand." In Matthew 16:6 he said, "Take heed." In Mark 4:3, he uses the call to attention, "Hearken; Behold." Thus Christ demands the attention of his hearers, and emphasizes the importance of his message.

Christ sounds a note of warning in Matthew 5:7, "Let your communications be, Yea, yea; nay, nay: for whatsoever is more than these cometh of evil." This has first reference to the too frequent use of the oath, but is in some measure applicable to any and every form of strengthening utterances.

The Master's use of adjectives may form an interesting part of our study of his life:

In Matt. 17:17, on the occasion of the failure of the disciples to cure the lunatic son, Jesus is reported as saying, "O *faithless* and *perverse* generation." This characterization is faithful and corrective. Whether the lack was with the distressed father or with the disciples we are not told, but the reproof is genuine, and is broader than the little group involved in this failure. It is direct, personal, opportune.

In the parable of the wealthy farmer, who enlarged his barns and storehouses, and who conversed with his soul, promising ease and great enjoyment, Jesus puts upon the lips of God the words, "Thou fool" (Luke 12:20), using ἄφρων (aphron) mindless, foolish. The harsh character of our word "fool" is softened in the Greek and not chargeable to our Master. The term is not that of Matt. 5:22, μωρέ, (more). "Whosoever shall say, Thou fool, shall be in danger of hell fire." And yet, withal, it must be understood that Christ sanctioned impassioned language in such straits.

The term "hypocrite" is used by the Master with searching severity. His was an age when this form of

sin was especially intrusive. It held high places in the church and well-nigh destroyed all religion and all charity. It was a cloak for every form of sin. Christ met it, exposed it, and labored heroically to destroy it. In Matt. 7:4, he met a poor, decrepit, sin-besmirched soul, saying, "Let me pull out the mote out of thine eye." He says, "Thou hypocrite, first cast out the beam out thine own eye." He warns against following them in almsgiving (Matt. 6:2), in prayer (Matt. 6:5), in fasting (Matt. 6:16). He denounces the Pharisees as hypocrites for holding to the traditions but neglecting the commandments. (Matt. 15:1-9.) Also, the sign seekers, who were apt in terrestrial things but blind to things celestial (Matt. 16:4), he calls not only hypocrites, but adds, "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." "Wicked and adulterous," are the terms used to speak of them. How faithful as a teacher he was. Not every teacher has the support in an absolutely pure life to enable him to speak thus plainly. (See also Matt. 23: 13, 15, 23, 26, 27; Luke 11:44; 13:15.)

No word falls from the lips of the great Teacher with the pathos of the word "woe," sometimes burning with indignation, but always full of pity and compassion. The Greek language, so full of expression, seems in this interjection *aíai*, (ouai), woe, to gather all the tender sympathies of the impassionate Greek soul, and pour them out through these four vowels, this double diphthong, in one resistless agony. Christ seizes the word and pours out his soul in it, until it fails to express his feeling, when his eyes flood with emotion, and his strong manly frame trembles with the task of expressing the divine pity and grief. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which

were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. 11:21-24). What had these cities done that such woes should fall upon them? "They repented not."

In chapter eight reference has already been made to Christ's denunciations in the twenty-third chapter of Matthew. No classes of men ever suffered a more scathing arraignment than these scribes and Pharisees. Christ calls them hypocrites, and tells them why. Their sins are exposed before the multitude: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass land and sea to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15). He calls them "blind guides," "fools and blind," "whited sepulchres," "full of hypocrisy and iniquity," "ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

In cleansing the temple (Matt. 21:13) Jesus said, "Ye have made it a den of thieves"; and of one sinning against the Holy Ghost that he "hath never forgiveness, but is in danger of eternal damnation" (Mark 3:29). In the fifth verse of the same chapter Christ is represented as looking upon the synagogue congregation "with anger, being grieved for the hardness of their hearts."

Thus is briefly brought to view Christ's impassioned utterances and demeanor. Many other instances must pass unnoticed here. The above show with what plainness he denounced sin. In terms sometimes exasperating to the offender, he poured out his denunciations. Yet with all the sincerity and pathos of a sympathizing friend were his utterances made. Not to rule, but to bear witness to the truth, he came; not to harangue, but to call sinners to repentance. Strong terms may have about them the halo of love; so was it ever with Jesus. Can we not pattern after him? Not with bitter words that stir up strife, but with loving, Christlike utterances may the reader win many souls to the Saviour.

CHAPTER XX.

Natural Truth Spiritually Applied.

There is nothing more apparent in Christ's methods than the disposition to use the natural in imparting moral precepts and spiritual truth. This, because it affords the easiest stepping-stones over the stream between the facts or truths commonly known in the material and immediate realm of sensitive life and those which lie in the border-land of the soul life; and also because the natural affords the real basis for spiritual truth as commonly received by finite minds.

Closing his Sermon on the Mount, Christ teaches that the wise man who built his house upon the the rock is the correlate of the man, who, hearing His sayings, does them; and likewise the foolish man building on the sand is the counterpart of him who hears, but does not His sayings. "I will liken him," is the Teacher's words. How easily the mind receives the truth taught. It is carried to its acceptance seemingly without the possibility of resistance. "With what measure ye mete it shall be measured to you again" (Matt. 7:2), is unmistakably a truth in accord with human disposition. Even in the hearts of the noblest will sometimes arise an impulse to resent in like manner an insult, to retaliate, to seek revenge. It is also in the law of equity and justice, "An eye for an eye," was the old statute. The principle lies close to the heart of righteousness. But Jesus here takes for another life, another world, as well. The lesson is irresistible. Each man sets up the standard of his own judgment in eternity.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7: 18). So evident is the fact that we almost say it is an axiomatic truth, and so plain in its import that to mention it in sacred relations is to enforce its teachings.

What more appropriate answer could have been made to the Pharisees who objected to his eating with the publicans and sinners than his response, "They that be whole need not a physician, but they that are sick" (Matt. 9: 12). Silence makes its own application to spiritual things; as if Christ would say, "That is a fact in the realm in which you live, it is applicable also in mine." Again he answers their objections, "Can the children of the bridechamber mourn, as long as the bridegroom is with them?" (Matt. 9: 15). A most unlikely thing. So with appropriateness in religious services. Fasting has its time, and rejoicing its time.

Charged with casting out demons through the power of Beelzebub the prince of devils, Jesus offers no justification of his deeds further than to remind them that if it be so they need have no fear of him, since "Every kingdom divided against itself is brought to desolation" (Matt. 12: 25). How inconsistent their criticisms appear in the face of this one fact! They must see also in its teaching that they, rejecting the truth, were a "kingdom divided against itself."

In Matt. 15: 14 we read, "If the blind lead the blind, both shall fall into the ditch." This is the statement of a probable truth. The opposite is accidental. Jesus was saying to his disciples, who were somewhat disturbed by an uprising of the Pharisees against his teachings, "Let them alone: they be blind leaders of the blind." They will work out their own destruction.

Like figures are safe instruments in the hands of Christ, but should be used with care by finite teachers. What is only probable may not occur. The blind may lead the blind, at least for a time, and not fall. Besides, who shall be the judge as to who are the blind? I may say to you, "Let me pull out the mote that is in thine eye" and behold a beam is in my own eye. Many times have the most inconsistent repeated, "O consistency, thou art a jewel," to the depreciation of another's supposed lack.

As in all the parables of our Lord, so in that of the lost sheep where the shepherd is represented as rejoicing more over the sheep that was lost and found than over all that went not astray, the fact common to the things of this world has its likeness to the things of the heavenly world. So every rescued soul bounds with joyful anticipation of its Heavenly Father's welcome home. What a delightful setting have these sayings of Jesus! How assuring they are! We must deny everything to disbelieve them.

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13), is an announcement of our Lord. One cannot reasonably gainsay the statement. What greater love hath the human heart? How many fall short of this! But Jesus pressed beyond this to die for enemies, and has instilled this spirit into the lives of his own, for his name's sake. Stephen, the first Christian martyr cried, "Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

Nothing escaped the Master's mind. To illustrate his coming the second time in glory, he calls the lightning into service, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). It

is a picture of fiery flame, of the heavens aglow with startling glory. Sudden, surprising, bearing terror to his enemies, with what light and power he comes! No moment for preparation then. "Be ye also ready." Jesus was alike at home in both worlds. His teachings partake of this spirit. He speaks, and demons hear and obey. The utterances of his voice fall on the dull, cold ear of death, and the dead awake to activity and life.

He ascends the mountain and talks with the long-departed Moses and Elijah. He is the Father's representative on earth; he is man's representative in heaven.

CHAPTER XXI.

Christ's Use of Mandatory Language.

It was said of Christ's teaching that he spoke "not as the scribes, but as one having authority." He himself claimed that all power in heaven and earth was given unto him. Endowed as he was, the teachings of few persons contain as little of command as do his. Yet at times he was mandatory. The careful study of his use of command will be amply repaid. None who presume to teach can afford to neglect informing themselves on this point. The appearance of authority noticed by his hearers was indeed complimentary to him as a teacher. Not that he assumed to command, but in his words was that independence of utterance, that sublime loyalty to truth, that originality, which marked him a teacher of teachers. This characterized all his words.

Nothing like austerity can justly be laid to his charge. He was not imperious in his demands of the disciples. His authority was that of superior humility.

The exercise of his authority toward unclean spirits was mandatory. Luke tells us "with authority and power he commandeth the unclean spirits, and they come out" (ch. 4:36). Again, in verse 41, it is said, "And he rebuking them suffered them not to speak." Many instances of the kind might be added, but only to show that this was his usual manner of dealing with demons.

There is something mandatory in his dealing with death. At the grave of Lazarus he offers thanks to the Father and then with "a loud voice" cried,

"Lazarus, come forth" (John 11:43). Near the gate of Nain he met the people burying the son of the widow of their city. He touched the bier and said, "Young man, I say unto thee, Arise" (Luke 7:14). And death released his hold, and Jesus gave the young man to his mother. To the daughter of Jairus he said, "Talitha cummi;" . . . Damsel, I say unto thee, arise" (Mark 5:41), and straightway she that had been dead, arose. These references suffice to show Christ's attitude toward death.

To men he was a brother, a friend. Such his tone represents him to be. Yet as occasion required he spoke in firmer accents. The hesitancy of John the Baptist to baptize Jesus, gave way when Jesus said, "Suffer it to be so" (Matt. 3:15). John recognized in the language more than entreaty, and he baptized Jesus. In the call of the disciples there is more than invitation. To Simon and Andrew when fishing, he said, "Follow me" (Matt. 4:19). To Matthew, sitting at the receipt of custom, he said, "Follow me" (Matt. 9:9). The word is that of command, but the tone is that of authority only because of the inherent fitness of the thing commanded. It is therefore doubly strong, combining the force of the speaker and the righteousness of the command.

There is a directness about the teaching of Jesus amounting almost to a command: "Take heed that ye do not your alms before men." "Do not sound a trumpet before thee." "When thou prayest, enter thy closet." "Use not vain repetitions." "When thou fastest, anoint thine head and wash thy face." "Enter ye in at the strait gate." (Matt. 6.)

In proportion as a teacher's life is pure and upright may he approach the manner of the Master in calling the people to a better life. This directness is the high

ideal of the true teacher. Bandying words concerning pious consistencies is frivolous, and a waste of precious opportunities.

The command of Jesus given the Twelve, in Matt. 10, as he sent them out, contains model instruction. While it has all the authority of the head of the church, yet it has never awakened in the mind of a single reader an impression of authority made unduly prominent. How unlike that of papal nuncios, in medieval and even in modern times. "When Jesus has made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities" (Matt. 11:1).

Possibly the severest rebuke of Christ is couched in his words to Peter, "Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men" (Mark 8:33). (See Matt. 16:23.) This command and rebuke greatly humiliated Peter, and he is silent for a time. Shortly he is again with Jesus, this time on the mount of transfiguration. From the deep valley to the mountain top—no wonder that Peter scarcely knew what proposal to make as he beheld the glory of Jesus.

Finally, Jesus gives to his disciples the great commission saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen". (Matt. 28:19, 20).

Upon the study of this whole subject it can but be observed that the authority of Jesus, as the Son of God, is ever shown in the most beautiful relief, mirrored in language full of gentleness and love.

What a lesson to him who would follow in His steps.

CHAPTER XXII.

Direct, or Personal Address.

Every public speaker has met the questions, What use shall I make of the names of individuals? Shall I mention classes of men? The answer may depend somewhat on the customs prevalent. We can conceive of conditions under which it would be unwise to mention names, or even classes of men; yet at times it does not seem unwise.

The course of the great Teacher, here as elsewhere, when understood, will be a safe criterion. We ask ourselves again, What did he do? The instances given must be remembered as representing only a few occasions in his life.

Jesus was not averse to the mention of names in their very definite relations. He said to the people of Capernaum, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11). This fraternity in the kingdom of heaven was hard for the Jews to receive, but in the teaching of Christ it was unmistakable.

A certain man, sick of the palsy, was brought to him. He addressed him as "Son," saying, "be of good cheer; thy sins be forgiven thee" (Matt. 9:2).

At Capernaum, the tax-gatherer asked tribute of Christ. When Peter would present the matter to Christ, Jesus addressing him said, "What thinkest thou, Simon?" (Matt. 17:25). (See also John 21:15-17.)

This was his home name and has peculiar meaning on the lips of Jesus. How agreeable to hear one's own

name in personal address from the lips of an interested friend. Away with cold titles and formal civilities in the friendly relations of life! Hear! "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not" (Luke 22:31). How interested, how tender the address of our Lord to Simon. But soon, when Simon boastfully presumes of his constancy, Jesus says, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me" (Luke 22:34). Here another name is used, more suggestive in Peter's present state of mind.

To the woman having an issue of blood, who touched the garment of Jesus, when she "told him all the truth" Jesus said, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague" (Mark 5:34). This manner of address must have made the name "daughter" a word of sweet melody in her ear ever after. We should like to have heard him call some one brother, or some one sister, but then the world would not have understood. So we are content, for hath he not said that "whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother?" (Matt. 12:50).

Thomas enjoyed the privilege of hearing his own name from the lips of the risen Christ. In the upper room, when Jesus had given him the fullest evidence of his resurrection, Thomas believed. And Jesus said unto him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29). What interested and interesting words are these! A rebuke to the listless manner of presenting important truth often seen.

There is something peculiarly sweet in the first utter-

ances of Jesus as he comes from the tomb. Amid the fragrance of the garden in the early morning hour, on meeting Mary, Jesus saith unto her, "Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary" (John 20:15, 16). The utterance of her own name dispels her ignorance, and the risen Christ is a reality to her. There is a revelation in the speaking of one's name. Twenty years ago I had a friend who is best remembered by the way he spoke my name.

Christ's maledictions against the wicked cities have peculiar force in the manner of his utterances: "Woe, unto thee, Chorazin! woe unto thee, Bethsaida! . . . It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you" (Matt. 11:21, 22). "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell . . . it shall be more tolerable for the land of Sodom in the day of judgment than for thee" (Matt. 11:23, 24). There is no mistaking place or contrast—definite, terrible!

Christ's manner of handling classes of men is worthy of more than a passing notice. Grouping is dangerous. The teacher who would be accurate must class with great care. A well-informed man claimed that he was in a measure attacked by the statement of another who said that some one in the community had falsified; and that the statement must be made more specific, and the guilty individual pointed out. The magistrate who said that ninety per cent. of all women would lie committed an egregious blunder. He had found one, as he believed, a falsifier; but by his statement who could be believed? And yet there is beauty, and gain to the speaker, in justly classifying men.

Witness some of the classes named by Jesus in his public utterances: Pharisees, Sadducees, scribes, publicans and harlots, hypocrites, adulterous generation, blind leaders of the blind, false prophets. In the beatitudes are found such classes as, the poor in spirit, the meek, the pure in heart, the persecuted for righteousness' sake, the peacemakers, the merciful. Upon these Christ pronounced his blessings. Any one may say, I will enter this class, or that class, and so may feel near to the teacher.

No list of selections from the words of Christ can perfectly present the manner of his teaching, because of the paucity of the record. It is highly probable that of the sayings he uttered, we have, comparatively, but few. Yet from what we have we learn much. Those given are rather to awaken thought than to afford inflexible rules. Doubtless the Sabbath-school teacher should make much of personal address. It may be reasonably asked if many of the results so much to be desired in the church work of to-day are not lost by the neglect of it. Whether by personal address, the mention of classes of individuals, or other methods, the attention must be secured and the teaching made direct.

CHAPTER XXIII.

Personal References.

A distasteful, yet in some respects popular habit is in vogue with certain ones; namely, that of pompous reference to self; an egotistic laudation which cankers in the memory of well-thinking people. Men who "love preëminence," as Diotrephes (III. John 9), are given to this. Personal reference in such a spirit cannot be too severely condemned. Especially is it to be regretted when exhibited in the words of a minister, or teacher of Jesus Christ.

There is, however, a commendable appreciation, on the part of the people, of proper reference to one's experience and views. Circumstances make such references most opportune. When, and to what extent are matters of taste. Herein is the key to one's success or failure, in an eminent degree. The use of the personal pronoun of the first person requires good sense. It should be used—but when? We ask the Master. He has made no utterance, yet he did even more; he gave not precept, but example: "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Heb. 10:7). "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). "Whom do men say that I the Son of man am?" (Matt. 16:13). "I and my Father are one." "I go away." "I will come again." "Lo, I am with you alway."

Indeed, the pages of the evangelists are surprisingly full of personal references made by Jesus to himself. Neither did he hesitate to put his teaching in contrast with those of others, or with traditions of long and favorable standing.

He defined the law of divorcement in unmistakable terms, though it contravened the Jewish interpretation of the law of Moses, and antagonized the custom of the times. (See Matt. 5:32.) On the law of oath he was equally explicit. (Vs. 33-37.) Into the entire matter of legal justice he ejected mercy, following with an exhortation to love even for enemies. (Vs. 38-48.) The custom of praying to be seen of men received a public rebuke in the Sermon on the Mount; while fasting with disfigured faces had alike his open disapproval. He avowed that the Jews by their traditions transgressed the commandments of God (Matt. 16:3), and charged the Pharisees with annulling the fifth commandment, and freeing the son who cursed his father or mother.

Such was the prominence given by the young teacher of Nazareth to his own views, as opposed to those of long acceptance of the most favored people of the earth. The Jewish corruption of the Sabbath idea was combated, not with words only, but with deeds that brought upon him the frenzied wrath of the church. He asserted that he himself was Lord of the Sabbath.

More than any other teacher has Christ placed his thought in successful competition with the thought of others. Time, so far, fails to suggest the necessity of relinquishing a single position taken by him. Was he not a marvelous man? Yea, is he not, indeed "A teacher come from God"?

> "His love, at once, and dread instruct our thought,
> As man he suffered and as God he taught."
> —*Waller*, of Divine Love.

CHAPTER XXIV.

Repetition.

One feature of ancient Jewish expression was repetition. This fact is forever sealed in the Proverbs. It appears also in the Psalms. Although Christ was of reputed Jewish parentage there is little of it appearing in his words. Accommodating his teaching to the common mind, necessarily it sometimes occurs.

For deeper impression he says, "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7, 8). Here is repetition that the greatest possible assurance may be given to men that their prayers will be answered. The answer to prayer is vital to the Christian faith; that link broken and all is gone.

Like repetition is in the Greek rendering of the assurance, "I will never leave thee, nor forsake thee" (Heb. 13:5). Five Greek negatives are here used to convey the absolute thought of God to continue with his own. Christ closes the Sermon on the Mount with a characterization of the wise man. The counterpart, that of the foolish man, might have been left for inference, but he preferred, for emphasis, to put into a living picture what was already suggested, and in their hearts. This form of repetition is quite different from that so severely condemned by him as common in their prayers, (Matt. 6:7,) and also from that common in the pulpit efforts of many young ministers. To repeat frequently, suggests to the hearer a lack of thought. Such sug-

gestion is always harmful. Besides, the hearer is impatient for thought, something further, something additional.

Another phase of this question may be profitably studied. Christ taught over quite an extended territory. He met many people in different cities and villages. To what extent did he repeat his teachings? Or, more definitely, his words? In answering we are always confronted by the fact that we have but a meager record of his words. Yet, since this is the choice of inspiration, are we not safe in drawing conclusions as to his manner of teaching from what we have? But we shall not be dogmatical in forcing opinions, only will hold this, as Dr. J. Wilbur Chapman is wont to say, "for our comfort."

So obvious is the originality of Jesus that no one has yet suggested a lack of freshness in his thought, or words. While it is probable that a full record of all his utterances would reveal to a greater degree repetition of language, we are struck with the fact that the evangelists repeat so little.

Most reasonably might we look for the frequent announcement of the Golden Rule, "All things whatsoever ye would that men should do to you, do ye even so to them,"—so central is it in the philanthropy of the gospel, yet we must be content with hearing it but once from the great Teacher's lips. It is emphasized by the solitude of a single utterance.

His interpretation of the decalogue is a most important part of his teachings. It is given once. (Matt. 22:34-40; Mark 12:30, 31; and Luke 10:27). This condensation of the Ten Commandments into two, upon which "hang all the law and the prophets" has surpassing beauty and strength. What teacher would not have repeated it again and again? Christ gave it,

seemingly, by accident, and left the world to ponder on its great import.

But did not Christ repeat himself? Sometimes; but seldom. The figure of the candle and candlestick as illustrative of Christian character occurs three times. First, reported by Matthew in chapter 5:15 in the great sermon of special instruction to the disciples in Galilee, and again, as reported by Luke, chapter 8:16, and by the same evangelist in chapter 11:33. This was a favorite picture of Jesus, a light-giving character, not hidden under a corn-measure, or under a bed, or in a secret place, but where it could be seen. Where it would give light to all. That was the great need, and we are not surprised that Christ should use it repeatedly.

Twice is used that heart-searching illustration, of the eye, the hand, and the foot. There is no sin so dear to us, though, as the right eye, the right hand or foot, but must be given up for Jesus' sake. This is emphasized on the mount: "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matt. 5:29). So the same thought is presented in the same figure, slightly varied, in Matt. 18:8, 9.

Probably the most conspicuous repetition in the teachings of the Master, is that figure, if figure it be, representing the final punishment of the disobedient. "There shall be weeping and gnashing of teeth" (Matt. 8:12). It first stands in the teaching of Jesus, following the healing of the centurion's servant at Capernaum, as a rebuke and warning to faithless Israel. The second time it was used in the explanation of the parable of the tares, (Matt. 13:42,) which represent the doomed. Again, the third time, in the parable of the marriage of the king's son, (Matt. 22:13,) and represents the fate

of him who ventured in, not having on the wedding-garment. The fourth use of these terrible words is on Mount Olivet. Christ is speaking of his second coming, and of that servant who is not ready, and of his portion he says, "There shall be weeping and gnashing of teeth" (Matt. 24:51). Again, closing the parable of the talents the unprofitable servant is cast into outer darkness with the same description of his waiting horrors. (See Matt. 25:30.) It is an intense figure. It means much, whatever it means. A lost soul, a lost world moved, as nothing else, the heart of Christ. If his invitations are many, his warnings are terrible.

Let the reader ponder these facts and gather the lessons that lie between the lines of the Teacher of teachers.

CHAPTER XXV.

Christ's Aim and Mission.

Jesus would not be a model teacher did his life appear aimless. That he set before himself an ideal of his own creation is not affirmed, but, rather, that he saw and recognized a worthy aim in the mission on which he came to the world.

To adopt a motto for life, or to set before oneself an ambitious goal arbitrarily, may be to miss one's mission, or to invite failure. A Christian teacher should have a well-defined purpose in life. Indeed, this purpose should manifest itself in every effort of life, to a greater or less degree.

The great apostle to the Gentiles said, "This one thing I do, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). Perhaps no man has had a more clearly defined purpose before him than Paul. It was reached in subservience to the spirit life.

Joseph Cook, D. D., rose to eminence with this thought ever before him, "Clear ideas at any cost." Gen. O. O. Howard has said that the earliest remembered maxim of his life was, "Obey your parents in the Lord." Hon. John Wanamaker has said that the leading thought influencing his life was, "He is a rewarder of them that diligently seek him." Bishop J. H. Vincent has held this thought before him, "Live near to God." Chaplain C. C. McCabe made this a motto, "Time enough to rest in heaven." With such thoughts before the mind men cannot but become great.

The first utterance from the lips of Jesus sounds a

note that runs through every moment of his life, "I must be about my Father's business" (Luke 2:49). This is the surprising announcement of the youthful Christ. It is a fitting introduction to his life of devotion to the interests of both God and man. If his learning was to the doctors of law a surprise, this announcement had to his mother even greater interest. So much so that she "kept all these sayings in her heart." Fortunate is that one who, at a very early age, can with like consecration to his life work set his face to the future.

Jesus said to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37). This was constantly before him. He carried the thought with him to Calvary. On one occasion, when Jesus spoke of his sufferings and death which should occur at Jerusalem, Peter took him, and began to dissuade him from submitting to these things. But Jesus, full of the one purpose to accomplish all things, "Turned and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (Matt. 16:23). He would not for a moment hear of anything less than the completion of the divine purpose in his life, though it required great suffering. Again Jesus says, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). What shall not a minister accomplish in a long lifetime, filled with this spirit? Oh, what a perfect model Jesus is! Is he not indeed "servant of all"?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). "I came not

to send peace, but a sword" (Matt. 10:34). "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 21:28). "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Thus in the words of Jesus it is seen that his mission was ever before him. Many a life is dull and fruitless because no thought is given to its mission. Men drift, drift, drift, or in the eddy whirl round and round.

Christ's adherence to his mission wrought the redemption of the world. "My will, not thine, be done," turned paradise into a desert and opened the gates of hell. "Thy will, not mine, be done," turned the desert into a paradise and opened the gates of heaven.

Let a man, through the providence of God and the guidance of the Holy Spirit, seek out the mission of his life, then let him with Christlike loyalty make the accomplishing of that mission his high aim. This requires absolute surrender to God.

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

—*Mary Brown.*

CHAPTER XXVI.

Christ and His Adversaries.

An adversary may be one who opposes views or methods; or one who would malignantly harm. Jesus met both these classes. Many, who at first saw only their thoughts contravened, afterward became haters of Christ and went about to kill him.

How to deal with an enemy is a great question. Men err here as often as at any one point. The tendency is to combat another's views rather than to justly weigh them and admit their force. To antagonize is likely to widen the breach. There should be no palliation of falsehood, no weakening of restraints, no compromise with sin. There is a manner of defending the truth that compels approval. He who would follow Jesus should be with him when he meets a foe, study his words, his demeanor, and profit by results.

It seems that even Christ's own kinsmen at times seemed to have been against him. In Mark 3:21 we read, "And when his friends [kinsmen] heard of it, they went out to lay hold on him: for they said, He is beside himself." Their purpose seems friendly but their understanding of his condition was anything but helpful.

Then again, in John 7:5, it is said, "Neither did his brethren believe in him." This lack of confidence on the part of his earthly kinsfolk was doubtless a source of sorrow, but elicited from his lips no bitter words. In the first instance, when they thought him beside himself, and their coming was announced to him, he said, "Who is my mother, or my brethren?" and looking

round about on them that were near, he said, "Behold my mother and my brethren! for whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:33-35). There was no resentment in his heart. It was an occasion to him of one of his loftiest utterances.

His "own country," Nazareth and vicinity, received some benefits of his labors. But it is said, "He could there do no mighty work" because of their unbelief. True, he laid his hands on a few sick folks and healed them, but what he would gladly have done for them they never realized. Well might the record add, "He marvelled because of their unbelief." So he went his way and taught the villages round about.

The Jewish people, "his own people," "received him not. He was "despised and rejected" of them. Their hatred and opposition increased as his ministry progressed. It is quite true that his teachings were not like theirs. His was a criticism not on theirs only, but on them. Their lives were vile. He exposed them. Their hypocrisy was denounced. Their traditions were empty, yea, wicked. They were stung to madness at the popularity of the Nazarene and his teachings, which threatened the overthrow of the Jewish hierarchy.

In Mark 12 is recorded the onslaught against Jesus by those who would entrap him in his teachings. First, come the Pharisees and Herodians with questions about paying tribute to the Romans. Second, the Sadducees come with the question of marriage in the resurrection state. Third, the scribes come with a question as to which was the great commandment. These he answered in such manner that after that no man "durst ask him any question."

The manner of Christ toward Herod Antipas is unlike his usual dealing with men. Herod was the murderer

of John the Baptist, who in Christ's early ministry was his most intimate friend. This deed brought upon Herod Christ's silent anathema. When the friends of Jesus advised him to quit Herod's dominion, lest he kill him, Jesus said, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected" (Luke 13:32). No other mention is made of their relation, save that Herod "desired to see him" (Luke 9:9), until the trial of Jesus when Pilate determined to send him to Herod. "And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing" (Luke 23:8, 9). This silence of Jesus was a most bitter rebuke to the foul murderer.

To the repentant malefactor crucified with Jesus, who had reviled him, he gave the assurance of a peaceful paradise. He addresses Judas to the last as "Friend" (Matt. 26:50); and for those who crucified him he prayed. His earnest exhortation is, "Love your enemies." Let us remember his words, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10).

He is our example in all things.

CHAPTER XXVII.

Christ at Prayer.

"More things are wrought by prayer than this world dreams of."—*Tennyson.*

Did Jesus need to pray? As a man, yes. As an example to men, yes. As a divine being, the spirit of prayer was his normal atmosphere. This was a surprise to the Jews. The expected Messiah was royal, far removed from the ideal of the lowly Nazarene.

We shall with interest go with Christ to the place of prayer, note the occasion and enter lovingly into the spirit of his devotion, trusting that we may carry away with us some like-mindedness to him.

There occurred at the river Jordan one of the most beautiful scenes in the life of Jesus. After this manner we read, "Now when all the people were baptized, it came to pass, that Jesus being also baptized, *and praying,* the heaven was opened, and the Holy Ghost descended in bodily shape like a *dove* upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased" (Luke 3:21, 22). It was no formal performance. Jesus was praying when the heaven was opened. Was it a time for prayer? Truly. Baptism is a time for the reception of the Holy Spirit, but the applicant should pray, even as did the lowly Jesus.

Come, next we shall spend the whole night long in the solitudes of the mountain bordering the Galilean sea with Him in prayer. Is it too much that we must pass the midnight hour? It is more than a watch-meeting, waiting the turn of the night; Jesus waits the

breaking of the day. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). What lofty heights of inspiration were reached in the mountain's sublime solitude. The world in slumber beneath him, the heavens are all his own. Heaven and earth counsel concerning man's redemption. The solitude, the darkness, the mountain itself, the dawning of the morning, are the fitting prelude for the coming day. In the early morning hours, after the night of prayer, Jesus set himself to the task of organizing his kingdom. Of his disciples "he chose twelve, whom he also named apostles," and began their special instruction in the Sermon on the Mount. This matchless sermon is the sequence of a night of prayer.

After feeding the multitude Christ sent them away, and bade his disciples take shipping across the sea of Galilee while "he went up into a mountain apart to pray: and when the evening was come, he was there alone" (Matt. 14:23). Thus in prayer the night watches passed until at the fourth watch, when the sea was boisterous, he was seen walking the waves toward the ship; which when he had entered, the wind was calm. The restfulness of the mountain devotion pervaded the storm, and it was hushed, while the disciples fell at his feet and worshiped him, saying, "Of a truth thou art the Son of God."

Luke also tells us that after healing the man full of leprosy in a certain city, "He withdrew himself into the wilderness, and prayed" (ch. 5:16).

Later, when in Galilee, Jesus "took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering" (Luke 9:28, 29). What wonderful transformation while in

prayer! What revelations of glory! We long for the transfiguration, but are too listless to pray. When will the bride be in spirit as the Bridegroom?

Jesus was just from the closet, when in answer to the disciples' request to be taught he gave them the Lord's Prayer. (See Luke 11:1.) We begin, almost, to wonder that all these marvelous things are prefaced by prayer. But such is the case. Shall we learn thereby?

Again, Jesus stands with the weeping ones at the grave of Lazarus. He lifts up his eyes. Hear him: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me" (John 11:41, 42). Thus saying, he cried, "Lazarus, come forth." Prayer was inseparable from mighty works in the life of Jesus.

In the seventeenth chapter of John's Gospel we have the last prayer of Jesus with his disciples. Uttered, perhaps, while yet in the upper room, it breathes the most tender solicitude for his own in the world. The separation is certain, but not final. The veil seems nowhere so thin between Jesus and us as in this chapter. When reading it, it seems I must just throw my arms about him and press him to my heart. By this prayer Jesus is prepared for Gethsemane and so for Calvary.

But we wipe away these tears of affection and follow him across the Kedron to the garden: "And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and he saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him."

"'T is midnight; and on Olive's brow
The star is dimmed that lately shone;
'T is midnight; in the garden, now,
The suffering Saviour prays alone."

—*Tappan.*

And he said, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt" (Mark 14:36). This prayer was thrice repeated in the lonely garden. Then came the betrayal for which the coming of the angel from heaven strengthened him. (See Luke 22:43.) The lips of prayer can speak no harm, their words are full of love, even for enemies.

Three of the seven sayings of the cross were prayers: First, for those who crucified him, "Father, forgive them; for they know not what they do" (Luke 23:34). Second, to the Father, at the separation of the Divine nature, *"Eloi, Eloi, lama sabachthani?"* "My God, my God, why hast thou forsaken me?" (Mark 15:34; Matt. 27:46). Third, to the Father at the separation of soul from body, "Father into thy hands I commend my spirit" (Luke 23:46).

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gate of death;
He enters heaven with prayer."

—*James Montgomery.*

Prayer is the sweet aroma ever about the life of Jesus. To him who would learn of Jesus there is no more important lesson than that from his life of prayer. It answers every question, every doubt. It is the overwhelming assurance to "ask, and ye shall receive."

Lord Jesus, our Elder Brother, we come with thee before the Father.